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VOLUME II A.

HISSAR DISTRICT

AND

LOHARU STATE.

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CHAPTER I.—DESCRIPTIVE.

A.—Physical Aspects, including Meteorology.

CHAP. I. A.

Physical Aspects.

Name in vernacular with derivation: area.

The Hissár District is the easternmost of the districts of the Delhi Division. It lies between 28° 36′ and 30° 1′ north latitude and 74° 31′ and 76° 22′ east longitude. It takes its name from the town of Hissár, which is the headquarters of the local administration. The town of Hissár was founded by Fíroz Shah Tughlak in the fourteenth century and named after him Hissár Feroza,—the fort of "Feroz"; the name was subsequently contracted to Hissár.

The district which has a total area of 5,217 square miles lies on the confines of Rájpútána and forms part of the great plain which stretches from Bíkaner to Patiála. Like the districts of Simla and Rohtak, Hissár has no river frontage.

Boundaries and natural divisions.

It is bounded on the south by the Dádri territory of Jínd and the Native State of Loháru; on the east by the British district of Rohtak and the Native States of Jínd and Patiála, the latter of which also stretches along its north-west border; on the north it is bounded by the Ferozepore District; and on the west by the prairies of Bíkaner.

It is thus completely surrounded by Native territory, except where it touches the districts of Rohtak and Ferozepore. Until 1890 the district was divided into six tahsils, *viz.*, those of Bhiwáni, Hánsi, Hissár, Barwála, Fatahábád and Sirsa. The Barwála tahsíl was, however, abolished with effect from 1st January 1891, and its area distributed among tahsíls Hánsi, Hissár and Fatahábád. This change also necessitated the transfer of some villages from the Hissár to the Bhiwáni tahsíl.

The latitude, longitude and height above sea-level of the principal places in the district are shown in the margin.

Town.	North latitude.	East longitude.	Heght above sea-level.
Hissár	29° 10′	75° 46′	689
Hánsi	29° 6′	76° 0′	705
Bhiwáni	28° 48′	76° 11′	870
Barwála	29° 22′	75° 57′	730
Fatahábád ...	29° 31′	75° 30′	720
Sirsá	29° 32′	75° 4′	738

The general aspect of the district may be described as a level plain or prairie, stretching from the north-west to the south-east, and unbroken by any natural irregularity, except in the south-western corner, where some of the detached peaks of the Aravalli range stand out against the horizon. The highest of these is the Tosham Hill, 800 feet high.

The soil of the district changes gradually from light sand on the western border to a firm loam on the confines of Rohtak, Jínd and Patiála.

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Physical Aspects.

Boundaries and natural divisions.

On the extreme north of the district we have a tract of light loam in the Rohi of Sirsá; south of this, after crossing a strip of hard alluvial clay in the Ghaggar valley, the sandy tract is reached, and this stretches down the western portion of the district till the Bhiwáni tahsíl is entered, where the district presents the appearance of a sea of sandy billows of a more or less fluctuating nature.

To the east of this sandy strip the soil gradually changes to a firmer loam but still interspersed with sand hillocks, which become fewer as the eastern border of the district is approached. The only variation from this general description is to be found in the tract through which the Ghaggar flows where the annual floods have in the course of centuries covered the sand with a thick deposit of hard clay. Much the same result is being attained in the case of land irrigated by the Western Jumna Canal. The silt deposited in the course of irrigation operations is gradually making the soil firmer and more productive.

In accordance with local usage and phraseology the whole area of the district may be divided into four parts, or, including the small Jungal part of Budláda, into five.

At the northern extremity of the district we have the Rohi of Sirsá; south and south-west of this the Bágar of Sirsá, Fatahábád, Hissár and Bhiwáni; west of this again comes the tract known as Hariána, which extends over all the four southern tahsíls of the district. Stretching to a short distance on either side of the Ghaggar stream, which flows in an easterly direction across the northern part of the Hariána of Fatahábád and the Sirsá Bágar, lies the tract known as the Náli.

The 15 outlying villages to the north of tahsíl Fatahábád transferred from the Karnál District in 1889 lie in the Jungal tract which, broadly speaking, includes the area lying between the Ghaggar and the old bank of the Satlaj and which differs in name only from the Rohi of Sirsá.

The Rohi.

The characteristic feature of the Rohi is a soft reddish loam locally known as *ratti* (red) or *rohi* (soft), occasionally interspersed with sandy patches and generally having some admixture of yellowish clay soil. The tract stretches from the northern edge of the Ghaggar valley to the northern boundary of the district. The water level in the wells in this region is at an average depth of 180 feet, except near the boundary of the tract watered by the Ghaggar, where it is 40 feet and under. Under such circumstances well irrigation is impossible, and the whole of the agriculture is dependent on sufficient and seasonable rainfall, except in the case of a few villages watered by the Sirhind Canal. Vegetation, especially in the form of trees, is sparse, except near the villages where the *pipal* and *bar* trees are occasionally found. The tract in many points resembles the more southern Hariána, which will be noticed below.

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Physical Aspects.
The Náli.

South of the Rohi we come to the western extremity of the Náli tract which stretches from east to west through tahsíls Fatahábád and Sirsá. It owes its name (which means river channel) to the fact that it is traversed by two streams, the Ghaggar and its offshoot, the Joiya or Choya. The characteristic feature of the tract is the hard clay soil, locally known as *sotar*, which it is impossible to cultivate until it has been well saturated by summer floods. Successful cultivation in this tract depends on a nice adaptation of the rise and fall of the floods to the times best suited for sowing the Kharíf and Rabi crops, and even when these have been successfully sown, good winter rains are needed in order to bring the Rabi crop to maturity, while an untimely freshet coming down the stream late in the year may cause the destruction both of Kharíf and Rabi.

In tahsíl Fatahábád the main stream of the Ghaggar is deeper and narrower than in Sirsá, where it is much shallower and the banks far more shelving and of far gentler slope. The result is that a far larger area is flooded in the latter than in the former tahsíl, but with a small depth of water, and in consequence the flooded area emerges sooner, sometimes soon enough to allow of Kharíf crops, such as *jowár* and *bájra*, being sown on the fringe of the flooded area. In Fatahábád, on the other hand, the flow of water in the Ghaggar is confined within a deep channel, and a much smaller area can be flooded than in Sirsá.

In the Fatahábád Náli there are large areas of waste land which provide excellent grazing for cattle. Between 1863 and 1890 much of this waste was brought under cultivation, but since 1895, when the drought began and the Rangoi cut ceased to work satisfactorily, the area of waste has increased. The tract is the great grazing ground for cattle from the Bágar and Hariána villages, and in the rains animals are also brought here from the neighbouring district of Karnál. Natural vegetation is far more abundant here than in any other part of the district, except a portion of the Sirsá Náli. The *dáb*, the principal grass of the tract, has given the name of Dában to the villages on the main stream of the Ghaggar. The Sirsá Náli is now much more extensively cultivated than the Fatahábád Náli. The increase in cultivation is most marked in that part which lies immediately to the east of Sirsá town and which is the old bed of the Ghaggar river. It is due to the extension to the tract of the Western Jumna Canal. Below Sirsá there are also large areas of waste in the Náli, but the grazing is not as good as in Fatahábád. Much of this waste is land which has fallen out of cultivation, because it no longer receives flooding from the Ghaggar river.

The Bágar

The Bágar tract stretches from the south and south-west of Sirsá along the western border of the district, gradually widening and extending towards the south. Here the prevailing characteristic

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is a light sandy soil and shifting sandhills interspersed in places with firmer and in parts loamy bottoms. The sandhills are known as *tibba* and the firmer valleys between as *táls.*

The Bágar.

The depth of the water level is well over 100 feet and the water frequently bitter; well irrigation is thus out of the question, except in the neighbourhood of the Toshám hills, where water is nearer the surface. Practically, the only crop sown is the Kharíf, though no doubt a more enterprising class of agriculturists than the present Bágri inhabitants would manage to raise a considerable area of Rabi crops in the valleys of the Bágar with the help of local drainage from the sandhills.

Cultivation is carried on with no ordinary difficulty; if there is no rain there is no crop, not even a blade of grass; while too heavy rain will wash the seed out of the soil or choke it in its germination with sand washed down from the neighbouring hillocks, so that cultivators have frequently to sow three or four times in one harvest. Dust-storms often overlay the sown field with a thick layer of sand, and the plough has to be driven afresh over land which had previously been the site of a sand-hill. But against all these disadvantages there are compensating advantages. The labour of ploughing is next to nothing owing to the lightness of the soil; again the light soil requires less rain for the production of a crop than the heavier soils of Hariána, so that there will be a crop, scanty indeed, in the Bágar when the richer soil to the west lies unsown; moreover, with a moderate rainfall the loamy valleys of the Bágar benefit largely by drainage from the sandhills.

The Hariána.

The Hariána tract is perhaps the most important area in the district, containing within its limits the bulk of the Játs who form the main element in the population. It stretches from the confines of the tract watered by the Ghaggar to the south-east corner of the district. On the north it stretches across a considerable portion of the Fatahábád tahsíl, but gradually narrows in width towards the south, being encroached upon by the Bágar sand. It comprises within its limits the eastern portions of tahsíls Fatahábád and Hissár, the whole of tahsíl Hánsi and a small portion of the eastern half of the Bhiwáni tahsíl, and is traversed by the Western Jumna Canal.

The leading feature of the tract is its firm clay, soil locally known as "karri" or "káthi," opposed, on the one hand, to the *sótar* or hard clay of the Náli, and on the other, to the light shifting sand of the Bágar. Sandhills are to be found, however, scattered here and there, even in the Hariána, while in low-lying spots affected by local drainage the soil becomes hard and clayey, and is called *dákar.*

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Physical Aspects.
The Hariána.

As noted above, the richer soil of the Hariána requires a more ample rainfall than that of the Bágar, and with a sufficiency of seasonable rain is very productive; but, on the other hand, no crop can be raised on the scanty falls which suffice for the Bágar; and there is in addition to this the absence of local drainage from sandhills. To meet this the cultivators have been in the habit of leaving elevated pieces of land uncultivated to serve as water-sheds (*uprahan*) for drainage which is carried by means of water-courses (*agam*) to the fields. These are gradually disappearing with the spread of cultivation. The labour of ploughing is also considerably greater in the Hariána than in the Bágar.

The depth of the water level is generally considerably over 100 feet, except in the canal villages where it falls to 30 or 40 feet. The cost of building a *pakka* well varies from Rs. 1,500 to Rs. 2,000; well irrigation is in consequence practically unknown, except on the borders of the canal tract. Except in years of good rainfall the general aspect of the country is that of an inhospitable desert. A traveller passing through the district by train between November and July finds it difficult to believe that the soil can produce any green herb for the service of man. Between August and October, if the rainfall has been favourable, the country looks fairly green, and the outlook is more pleasing to the eye, though the prevailing tint is still derived from the uncultivated patches of sand.

The Ghaggar river, lakes.

The Hissár district cannot boast of a river within its limits. The nearest approach to one is the Ghaggar stream, which flows across the northern parts of tahsíls Fatahábád and the central portion of the Sirsá tahsíl, and which has been identified with the sacred Saraswati, "the last river of the Indian desert."

The Ghaggar rises on the outer Himálayan ranges between the Jamna and the Satlaj, enters the plain as a rapid and variable mountain torrent, passes near Ambála, and after a south-westerly course of about 70 miles, chiefly through the Sikh State of Patiála, bends to the west through the Hissár district and the Rájpút State of Bíkaner, where it is finally lost, some 290 miles from its source. Before entering the Hissár district it is joined in Patiála territory by the united streams of the Sarsúti and Márkanda, and indeed receives all the surplus waters of the numerous hill torrents which cross the Ambála district between the Jamna and the Satlaj. Of the numerous drainage channels through which the Ghaggar flows, the best defined is that known as the Sotar, from the rich clay soil, which is characteristic of

CHAP. I, A. Physical Aspects. The Ghaggar river, lakes.

this channel. The Sotar is a valley varying in width from three to six miles, of no great depth, and usually almost quite level from side to side, but distinctly marked off from the light-coloured loamy soil of the plain, through which it passes by a clearly defined bank or sandridge on either side, and still more by its dark rich clay soil free from admixture of sand, and producing a vegetation of a different character from that of the surrounding country. This valley is a very remarkable feature in the physical aspect of the Sirsá district, and it extends with similar distinctive characteristics, at all events from Jákhal in Hissár district past Fatahábád, Sirsá, Ránià, Bhatner and Anúpgarh till it joins the Panjnád south of Baháwalpur. According to recent tradition the main stream of the Ghaggar flowed along the whole course of this valley so lately as within the last hundred years, but its waters were, either by man or nature, diverted from the Sotar valley at a place called Phúlad in Patiála territory before it enters the Hissár district, into one of the other comparatively insignificant drainage channels, with which the country is intersected; and now little of the water from the hills comes along the Choyá or Sotar from the Fatahábád direction. The drainage-channel, which now carries nearly all the water of the Ghaggar, is known to the people as the Náli, or channel.

This channel enters the district near Jákhal, not far from the point of entry of the Sotar, and after a westerly course past Ratya, crosses a protruding neck of Patiála territory, and re-enters the district a few miles south of Rori. It passes some four miles north of Sirsá, and rejoining the Sotar valley between Sirsá and Ránià, flows along it into Bíkáner territory. Before it reaches the Sotar, the stream is confined to a comparatively narrow bed between steep banks, and during the rains sometimes reaches a depth of eight or ten feet. Here and there its banks recede and leave a broad and shallow channel, or the stream overtops the banks and floods the neighbouring land.

This is markedly the case in the Sirsá tahsíl where the river used to form three lakes at Chánmal, Dhanúr and below Ránià. The construction of a dam below Otú has converted the lakes at Dhanúr and Chánmal into one long lake stretching from Khaireke to the Otú dam in the rainy season. In the cold weather this lake shrinks to a small area of water just below Dhanúr village, and by June it is usually quite dry. The large areas of land flooded in the rainy weather and left dry in the winter are sown with wheat and gram, and produce excellent crops. The lake near Ránià was known as the Anakai swamp, but it was drained five years ago, and

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good crops of wheat, barley, gram and rape can now be raised in it in the winter. Below the Otú dam the river has cut for itself a deep channel in its bed, being helped just above, and for a considerable distance below, the Anakai swamp by the drainage operations already referred to. The result is that it does not now overflow the adjacent lowlands as much as it used to before the Ghaggar canals were dug. The southern Ghaggar canal has, moreover, completely cut off the low-lying land near Ellenabad from the river.

The Ghaggar is not fed by the snows, and though there is usually enough flood in the rainy season to make the use of boats necessary at crossing places, the stream always dries up in the hot season, and indeed seldom lasts beyond October. Sometimes a freshet comes down in the cold weather and refills the lakes, but generally in the hot weather the only water to be found in the Ghaggar bed is in the Dhanúr lake, and in parts of the channel the river has cut for itself in its bed. The distance to which the stream reaches along the Sotar valley, before it is finally absorbed or evaporated, depends on the heaviness of the rainfall in the hills and the submontane tract. It seldom reaches so far as Bhatner.

From the appearance of the Sotar valley, and the numerous remains of towns and villages which stud its banks all the way down to Bahávalpur, it is evident that at one time it conveyed a much larger volume of water than at present, and probably was the channel of a perennial stream. But although it must have been, as it is now, the largest and most important of all the drainage channels between the Satlaj and the Jamna, it can never have carried a river at all approaching in size to either of these two. The valley is too shallow, and shows too few marks of violent flood-action for this to have been the case; and there is none of the river sand which would certainly have been left by such a stream. The soil is all rich alluvial clay, such as is now being annually deposited in the depressions, which are specimens of those numerous pools which are said to have given the Saraswati its name, "the River of Pools;" and there seems little doubt that the same action as now goes on has been going on for centuries, and that the numerous mountain torrents of the Indo-Ganges watershed, fed not by the snows, but by the rainfall of the sub-Himálayan ranges, wandering over the prairie in many shallow channels, joined in the Sotar valley and formed a considerable stream—at first perhaps perennial, but afterwards drying up in the hot season,—at first reaching the Panjnád, but afterwards becoming absorbed after a gradually shortening course, as the rainfall decreased

CHAP. I, A. Physical Aspects. The Ghaggar river, lakes.

on the lower Himálayan slopes, and as the spread of irrigation in the submontane tract intercepted more and more of the annual floods; and the comparatively feeble stream, cutting away all prominences in its bed, deposited its silt in the depressions, and gradually filled its valley with a level layer of rich hard clay. The same process appears to be still going on, and the bed of the stream is gradually attaining one uniform slope throughout.

Near Sadhanwás in the Fatahábád tahsíl a tail of the Ghaggar Branch of the Sirhind Canal discharges its surplus supply. This surplus water is sometimes useful to help in filling the Otú lake, but, as a rule, not enough water is let down to make any difference to the working of the Ghaggar canals.

The water carried by the Choyá or Joiya Nála rarely, if ever, gets beyond the border of the Fatahábád tahsíl. This stream as mentioned above branches off from the Ghaggar Náli at Phúlad in Patiála, some five or six miles beyond the Hissár border, and proposals have at different times been made for improving the irrigation from it. These will be referred to later.

Besides the lake at Otú, there is a lake or swamp at Musakhera in the Fatahábád tahsíl, which is filled by the overflow of the Ghaggar in seasons of heavy rainfall, and a swamp just below the town of Fatahábád. Neither of these is perennial.

Geology.

A sketch of the geology of the Province as a whole has been published in the Provincial Volume of the Gazetteer.

In a level and in many parts sandy tract like Hissár it is not to be expected that minerals should be discovered in any noticeable quantities.

Kankar or argillaceous limestone in nodules is found in many localities in the district, and the hard kind is largly used for road-making. The only other mineral product is crude saltpetre, which is manufactured from *shora* or saline earth. The earth is dug out and placed in a heap or mound near the village site, an earthen channel connects the mound with the evaporating pans, water is poured on the saline earth, and the resulting dark brown liquid drains off into the pans and is left there to evaporate by solar heat. In some cases the manufacture is carried on by means of solar evaporation alone, while in others, after a certain amount of evaporation, the material is boiled in an iron caldron (*karhái*) for six hours. In either case the resulting product is dirty brown crystals

of crude saltpetre. These are purified and re-crystallized by the contractors at Bhiwáni, Hánsi or Sirsá where there are licensed refineries. The right to work the saline earth in a village is generally sold by the proprietors to the contractor, who works under a Government license for which a nominal fee of Rs. 2 is paid. CHAP. I, A. Physical Aspects. Geology.

Botany: Grasses.

Of all the natural products of the district the most important are the grasses, which formerly covered the whole country, and still abound in good seasons on the land which has not yet been brought under the plough. In the dry tract perhaps the best grass is the *dháman* (pennisetum cenchroides), a tall grass with a succulent stem, much valued as food for cattle and often preserved as hay. It is common in the pasture-grounds of Bíkáner, and seems to have been formerly common in this district, but it was one of the first grasses to give way before the plough, as it grew on the best lands which were first brought under cultivation. It is now somewhat rare excepting the Hissár Bír. Among the commonest grasses is the *chimber* or *kharimbar* (eleusine flagellifera), a shorter grass readily eaten by cattle ; this grass is called by the Bágris *ganthíl* or *bhobriya.* Another common grass in the dry country is that called by the Panjábís *khoi* or *khavi,* and by the Bágris *búr* (andropagon lainger) also eaten by cattle ; its red colour when ripe gives a tinge to the general landscape where it abounds. The *sain* or *sewen* (eliomorus hirsutus) is a tall coarse grass growing in high tufts with many stalks on one thick root-stem, and several long narrow ears on each stalk. It is eaten by cattle even when dry; camels like it only when it is green and tender ; horses are especially fond of it. *Garhaum* is a very tall grass with long thin stalks growing from a knotty root-stem, not often found growing by itself, but generally round a *kair* bush. Cattle eat it when dry ; if they eat it green and young, they are apt to swell, sometimes with fatal result. The smoke from its root-stems is used as a disinfectant in small-pox ; before entering an infected house a visitor fumigates his person over a fire made from them. *Duchháb,* (cyperus sp.) a low grass, which remains green all the year, and is eaten by the cattle, has long spreading roots which cover the ground in all directions and are difficult to eradicate. It is said to have grown faster where the sheep have broken up the surface with their feet, and is much complained of in poor sandy soil as preventing cultivation and ruining the land. The *bhurt* (cenchrus echinatus) is a grass which forces itself on the attention by its numerous prickly burrs or seed-vessels which seize firm hold of clothes or skin with their hooked thorns, and are difficult to dislodge. Its seeds are sometimes eaten in times of famine. It is a low grass with a whitish appearance common in poor sandy soil and

CHAP. I, A. — Physical Aspects. Botany: Grasses.

characteristic of the Bágar. Among grasses characteristic of the hard soil of the Ghaggar valley are the *khabbal* or *dúb* (cynodon dactylon), a low jointed grass well-known for its excellent quality as a fodder for cattle and horses; the *dila* (cyperus tuberosus), a coarse grass of little use, eaten by cattle only when young, common in low-lying moist lands, and especially in deserted rice fields; the *sanwak* (panicum colonum) eaten by cattle when green, and producing a grain which is eaten by Hindús on fast-days, and sometimes made into bread or boiled with milk by the poor; and the *panni* (anatherium muricatum), a grass which grows very thickly and to the height of eight feet in the marshy land of the Ghaggar. The leaves of the *panni* are used for thatching, and its roots are the *khas* used for tatties. They are dug up by the residents of the neighbouring villages, who sometimes pay the owner of the ground a small fee of four annas per digger for the right to dig, and sold at about a rupee per maund to Banyás who send them to Lahore and Firozpur. The *panni* growing in the Sirsá tahsíl near Amritsar village is said to produce particularly good *khas*.

The *sarkanda* or *sarr*, pure and simple, is found on the Ghaggar and near the banks of the canal. The thin stalks (*kána*) are used for thatching, for coverings for carts and for making the *chajj* or winnowing basket.

Shrubs.

The *ák* (calotropis procera) is found everywhere, generally on poor sandy soil. Its leaves are eaten by goats, and are, sometimes, when dried, used as dishes for holding food. Its bark fibre is sometimes made into rope. Near the *ák* and growing on its roots is frequently seen pushing through the sand the *margoja* or *bhumphor* (earth-splitter) (phelipœa calotropidis) an orobanchaceous parasite with leafless succulent stems terminating in purple flower-spikes of peculiar appearance. It is said to grow also on the roots of the *búi* and *phog*. A solution of it is given as medicine to horses. Among the characteristic plants of the dry country is the *búi*, a low, whitish plant with flower-heads like "fox-tails," which gives a greyish-white appearance to the country where it abounds. It is found chiefly on sandy soil, and is eaten by camels; cattle eat it only in times of scarcity. Another is the *lána*, a plant of same size, the leaves of which are eaten by camels, and the stalks used as fuel. The *sajji* plant (salsola), from which barilla is made, used to be much more common in the district than it now is; it has, like the *dháman* grass, given way before the plough, and is now hardly found except near Ellenabad and in the Hánsi Bír. Goats and camels and, it seems, the florican, are very fond of it. No attempt has been made to propagate it, but it might be worth while to try. The manufacture of *sajji* is sometimes carried on by the proprietors of the land themselves, sometimes by contractors, generally of the

CHAP. I, A. Physical Aspects. Shrubs.

inferior castes (Kumhár, Bhangí or Máchhí), who give half or one-third of the produce to the land-holders as their share, or sometimes pay them Rs. 50 or Rs. 100 a year for leave to cut the plant from the village waste. The bushes are cut when in flower about December, allowed to dry in the sun and then burnt in a pit in the ground. The numerous fires in which *sajji* is being burnt form quite a feature in the landscape at times. The liquid matter, which exudes from the burning plant, cools into a hard mass, something like the refuse of smelting furnaces. This is the *sajji* or *khár* (barilla) of commerce, an impure carbonate of soda extensively used for washing and dyeing cloth and tanning leather. Another plant characteristic of the dry tract is the *tumba* (citrullus colocynthius) with its trailing stems and beautiful green and yellow orange-like fruit scattered in profusion over the sandhills. The *tumba* is eaten only by goats, for which it is sometimes gathered in quantities. A preparation from it is sometimes used as medicine. The *phog* (calligonum polygonoides), one of the most abundant and characteristic plants of the Bíkáner desert is found on the Bíkáner border in sandy soil. The *dodh* or *dúdhe* is a small milky plant eaten by sheep and goats. The *láthya*, a small plant with pink flowers, is common and is said to be a sign of bad soil. So are the *dhamahán*, a low prickly plant with many small white flowers and the *gandi búti* with its yellow flowers. Another plant of the dry tract is the *lamb*, with peculiar seeds having thorns attached to them; the *khip* or *khímp*, called also *sani*, the wild Indian hemp (crotolaria burhia) is also common in the dry tract, and is often used for making ropes. Of the smaller plants characteristic of the alluvial soil of the Ghaggar valley, the most conspicuous are the weeds which infest the cultivated land and lessen its produce, sometimes very considerably. Among these is the camel-thorn called variously *jamán*, *janvása*, *jawánya*, *dhanwása*, and from its thorns, *kandá* (alhagí maurorum), a small prickly plant with red flowers; it is eaten by camels and makes good tatties; it infests the wheat-fields subject to inundation. The *katára*, *katelí* or *satyánás*, a tall thistle-like plant with a yellow flower is found on poor alluvial soil. So is the *leh*, a low prickly thistle-like plant with long spreading roots. Another weed is the *bakrá* or *kútí*, so called because its flower-heads resemble a caterpillar (*kúti*). The *múdphal* is a weed which infests rice-fields.

Bushes and trees.

The characteristic bush of the dry tract is the *jhárberi* (zizyphus nummularia), whose small red berries are largely eaten by the poorer classes, especially in times of scarcity, and to some extent sold in the towns, while its thorns make capital fences, and its leaves known as *pála* are an excellent fodder

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Physical Aspects.
Bushes and trees.

for cattle. They are stripped off in November and stored or sold. The *jhárberi* grows chiefly in cultivated fields, and seems to have spread largely since the waste was brought under the plough. It is especially abundant in the light soil of the sandy tract; in the Sikh villages its growth is discouraged, as it chokes the grain crops. When protected, as it sometimes is, it attains a height of about 12 feet, but it is usually a small bush not over four feet high. Almost the only indigenous tree of the dry tract is the *jand* or *jandi* or *khejri*, (prosopis spicigera) which is sometimes found standing by itself out in the fields, but more often in clumps round the village ponds. It is generally of stunted and irregular growth, but reaches the height of 30 feet or more. Its wood is used for agricultural implements, but is not durable, being very liable to the attacks of insects. Its pods (*sangri*) are used as fodder for cattle, and in times of scarcity are eaten by the poor. Its wood is used for the sacred fire (*hom*). The *kair* and *van* are two common shrubs found scattered throughout the district, comparatively rare in the dry tract, but especially characteristic of the hard alluvial soil of the Ghaggar valley, where they reach a considerable height and form in places, with the *jand*, *kíkar* and *farásh* an imposing jungle. The *kair*, called also *kari* or *karíl* (capparis aphylla) with hardly any leaves is conspicuous in the beginning of the hot weather in the general absence of bright colours by its dull red flower (*batá*), which covers the shrub abundantly, and is in hard times ground and eaten mixed with flour. Its unripe green fruit (*dela* or *tet*) is boiled and eaten, and the ripe fruit (*pínjú*) is very largely eaten, especially in times of scarcity. There is a not uncommon variety of the *kari* with whitish branches and yellow flower and fruit. The *van* or *jál* (Salvadora oleoides) is very often found along with the *kari*. Its wood is valued for rafters, as it is little subject to the attacks of insects. Its fruit (*pil* or *pílú*), which ripens in the hot weather, is also of great use to the poor in times of scarcity. Among the trees which seem to have been introduced into the district within the last century or so, the most common and most important is the *kíkar* (acacia Arabica), which is now found all over the district, but especially near the Ghaggar and Satlaj where there are some large-sized trees. Its wood is strong and durable, and much valued for agricultural implements, and charcoal made from it is considered among the best. A fair-sized tree sells as it stands for about Rs. 12. The pods of the *kíkar* (*phaliyán*) are gathered as food for cattle and goats, its bark is used in tanning leather and in making spirits, its gum is eaten, and is used in making ink, selling sometimes at 12 annas per sêr, and its leaves and twigs are used as fodder in times of scarcity. The variety with close ascending branches, called *Kabuli kíkar* (acacia

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Bushes and trees.

cupressiformis) is found here and there. The *babúl* (acacia Jaquemonti), which is very like the *kíkar*, but does not attain the size of a tree and has generally more numerous yellow globes of sweet-scented flowers, is also found in places. The *rohera* (tecoma undulata), with its numerous large, bright orange-coloured flowers, is a beautiful tree when in full bloom. The *farásh* or *pharwán* (tamarix articulata) is common in the jungle of the Ghaggar valley near Rániá. A number of *sirín* or *siris* trees (albizzia lebbek) have been planted with success, and the *táli* or *shisham* (dalbergia sissoo), one of the most useful of trees, has been propagated near Hissár, Hánsi and Sirsá, and along the canal banks and roads. So has the *nimb* (melia Indica). The *bêr* (zizyphus jujuba) was largely planted by the Customs authorities along their Line, and has spread into the neighbouring villages and fields, where it is now pretty common, as it is useful for its fruit and grows easily in dry soil, though the best fruit-trees grow in gardens on irrigated land. In the dry tract near most villages may be seen one or two specimens of the *pípal* (ficus religiosa) and *bar* or banyan (ficus bengalensis), nourished with much care by the Hindú villagers, and near the wells of some of the older villages these trees have reached quite a respectable size, and are visible a long way off.

Animals.

In this district, with its dry climate and general absence of water and trees, animals are comparatively scarce. Even insects are rarer than elsewhere. The most noticeable are those whose presence could be most easily dispensed with. The housefly abounds, especially near the towns; the white ant does great damage, not only to timber and garnered grain, but to growing trees and crops; black ants are common, and ants of smaller kinds may be seen in long lines busily engaged in transporting their stores along their well-beaten tracks. Mosquitoes and sandflies do their best to make life a burden, and in the Ghaggar valley in the rains the *danki*, a large gnat, drives men and animals wild, and the villagers have often to take away their camels and cattle into the dry country to avoid its attacks. Caterpillars and worms of sorts attack the crops, and at times seriously diminish the produce. Large flights of locusts visit the district almost every year, and sometimes devour every green thing in their path. A small woolly insect does great damage to woollen clothing. Wasps, scorpions and spiders swarm in unfrequented bungalows, and the carpenter-insect may be heard boring his way through the wood-work. Beetles, moths, butterflies, and other kinds of insects are represented here. The crickets, large and small, the ground beetle and the *birkahotti*, a kind of lady-bird with scarlet velvet-like coat, are also noticeable. This last usually appears after rain in company with the earth-worm (*kinchara*), and is popularly supposed to fall from the sky.

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Physical Aspects.
Animals.

Snakes, both venomous and harmless, are rather common, especially in the moist lands of the Ghaggar valley, where they are said to swarm on the raised embankments which divide the flooded rice-fields from each other. Among the venomous snakes may be mentioned the cobra (naja tripudians,) the *karait* (bungarus cœruleus) and the *gurera* (echis carinata). Both house and field lizards are very common.

Fish are to be caught in the Ghaggar, and many tanks are stocked with the red and black *rohu,* and small specimens of the fresh water shark. Of birds the house-sparrow is common enough to be a nuisance. Large flocks of a small bird, the *folia,* visit the district in the cold weather, but do not breed here; they do great damage to crops, and are said to be yearly increasing in numbers. The weaver bird is found in the Ghaggar valley, and also near Hissár and Hánsi *Mainás,* parrots, blue-jays, doves and crows are very common. Peacocks are found near most villages in a semi-domesticated state, and are regarded by Hindús as almost sacred. For this reason the shooting of peacocks is prohibited throughout the district. Hawks, kites and vultures abound near villages.

The white paddy-bird is pretty common in the Ghaggar valley, and great flocks of the blue-coated *kúnj* visit the district in the cold weather, and may be seen watchfully feeding in the fields on their favourite food, the young gram and barley, or hastening back in V-shaped flight to roost near the river for the night. Other water-fowl, including wild-duck of various kinds, are common on the Otú lake. The grey partridge is found chiefly in the Ghaggar valley, and the black partridge in Hánsi tahsíl. Quail visit the district, but rarely, and in small numbers, and are most numerous in the Hissár Bír. The small sand-grouse (*bhartíttar*) is numerous in the dry tract, and breeds in the district. The large sand-grouse (*Kashmíri tittar*) and the florican (*tilaur* or *chotti tughdár*) make their appearance in large numbers in the cold weather and disappear on the approach of heat. The great bustard (*gurvin* or *bari tughdár*) sometimes wanders across from the prairies of Bíkáner and breeds about Chautála. It is ordinarily a shy bird, but is very bold in defence of its young, sometimes allowing itself to be knocked over by a blow from a stick rather than leave them. Field-rats are common, and the ground is often honey-combed with their holes. The grey striped squirrel is seen only where trees are numerous. The mungoose, the fox and the wild cat are found in the jungle. Hares are common in the Ghaggar valley and in the Bírs. Jackals and foxes are found in large numbers in the Bír. Wolves are often brought in for reward, but do little damage in the district. Pigs are very common

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in the Hissár Bír, and also near Hánsi, and in the lower portion of the Ghaggar valley towards the Bíkáner border where they do much damage to the crops. There are a few herds of *nílgai* in the Hissár Bír where also large herds of black buck are to be seen. Black buck are also to be found near Bishnoi villages where the shooting of them is strictly prohibited.* *Chinkara* or ravine deer are common all over the district except in the Ghaggar valley.

Climate.

Hissár is situated in that part of India which is known to the Meteorological Department as the north-west dry area. The temperature varies from a mean minimum of 43·1 F. in January to a mean minimum of 83·1 in June, while the mean maximum varies from 71·0 in January to 107·2 in May. The actual highest maximum recorded is 121·1 F. on the 24th May 1895, and the lowest minimum 29·9 F. on the 22nd December 1878. In October, November and December the range of temperature is 33·5, 35·4 and 32·2 degrees F.,

* The shooting of black buck is strictly prohibited in the following villages:—

1. Talwandi Bádshahpur.	18. Sadalpur.	35. Bhiriana.
2. Ráwat Khera.	19. Bodalkhera.	36. Hasinga.
3. Kálúaras.	20. Sarangpur.	37. Dhobi.
4. Adampur.	21. Nadhori.	38. Jandwála Khurd.
5. Landheri.	22. Ayalki.	39. Rámpura.
6. Kalirawan.	23. Dhani Majra.	40. Bari Bhangu.
7. Asráwán.	24. Pirthala.	41. Chautála.
8. Mahal Sarái.	25. Parta.	42. Khairka.
9. Budha Khera.	26. Tharwi.	43. Bharú Khera.
10. Dhánsú.	27. Bhodia.	44. Asa Khera.
11. Mangali Páua Surtya.	28. Kharkhasi.	45. Teja Khera.
12. Dhángar.	29. Shaikhupur.	46. Rupána.
13. Mohammadpur Rohi.	30. Kherampur.	47. Ganga.
14. Khajuri.	31. Dhani Khasu.	48. Ding.
15. Kajalheri.	32. Gorakhpur.	49. Goshaiyana.
16. Chindhar.	33. Jandli Khurd.	50. Siraswala.
17. Bhána.	34. Kherowala.	

All shooting is absolutely prohibited within the following village areas:—

1. Chaudhriwáli.	3. Ratta Khera (Fatahábád tahsil.)	5. Chabbarwal.
2. Lilas.	4. Tharwa.	6. Aláwalwás.

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respectively, and in these months there is usually a very heavy deposit of dew at night. The air is clear from dust and moisture and gets more and more bracing till January when it becomes quite cold; February is a most enjoyable month, and after that the day temperature rises rapidly till the climax is reached in May and June. About the middle of July the monsoon clouds begin to appear, and the humidity increases rapidly, till at last a thunderstorm announces the advent of the rains. It is rather a misnomer to speak of the rainy season in Hissár, because there is no such continuous rain as is experienced in other parts of the country, almost all the rain being deposited in a few heavy thunder-showers, which seldom last for more than two or three hours. Falls of rain continue through August and the first half of September, and then the humidity of the air begins to decrease, while the heavy night dews announce the advent of the cold weather. Taken as a whole, the climate is healthy and supportable, and from the beginning of November to the end of February it is probably the most perfect climate in the world. During these months fires are very acceptable at night, but the days are neither too hot nor too cold. The winter rainfall is commonest in January, and if it comes then it causes a slight rise in temperature and humidity, followed immediately after by a smart fall in both. Very often there is practically no rain in winter, or else the fall is delayed till March. In such cases the cold weather is considerably shortened, and the result to the spring crops is disastrous.

Rainfall.

Full statistics of temperature and rainfall are given in tables 6, 7, 8 and 9 of Part B. These tables show how much the rainfall varies from year to year, and they indicate a probability that it diminishes as we proceed from east to west, the mean rainfall at Bhiwáni being 1·89 inches more than the fall at Sirsá. Table 7 also shows to what a great extent the rainfall varies from place to place in the district. Thus in 1894-95 there was nearly 27 inches at Bhiwáni, and only a little over 16 inches at Hánsi, which is 24 miles distant. Again in 1900-01 when the fall at Hánsi was 26 inches that at Hissár, 16 miles distant, was only 18½ inches. Indeed it frequently happens that while one part of a village has a good fall and good crops, another part has practically no rain, and the crops are withered, the line between good and bad crops being quite sharply defined. The reason of this "patchiness" in the rain is that it comes in thunder-showers, as has already been stated. The curious point about these showers is the fact that they seem to pass along a sort of beaten track. It is as though the fact that one thunderstorm has forced its way across a certain line of country makes it easier for the later storms to follow the path it has made. This strange phenomenon explains why

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Rainfall.

the mean annual rainfall differs as much as it does from place to place every year. The summer rainfall is distributed over the period from the middle of June to the middle of September, while in the winter rain is most likely from the end of December to the beginning of March. It very rarely happens that any rain falls in October. But whenever this is the case, it is an occasion for great rejoicing on the part of all classes because the winter harvest, which is always most precarious, is then assured. It is said also that a good fall of rain in October increases the healthiness of the district, but this is a point that has not been verified. The rainfall in April, May and the beginning of June is usually deposited at the rate of a few cents at a time, the falls occurring after dust-storms. These dust-storms are the most unpleasant feature of the climate. For hours before a big dust-storm the air is usually still and close, and it holds a quantity of fine dust in suspension, thus making it difficult to breathe, with comfort, then with great suddenness the storm is seen on the horizon, and it spreads rapidly over the plain. There is a strong wind (usually cyclonic) accompanied by thunder and lightning, and after this a few drops of muddy rain, and the dust-storm is over. Its immediate effect is to reduce the temperature by a few degrees, but this is only temporary, and the mercury in the thermometer soon begins to rise again, and atmospheric conditions are worked up for another storm, and thus the cycle goes on, storm following storm, at greater or less intervals all through the hot months till the first burst of the monsoon. During a dust-storm the light of the sun is completely obscured, and it is frequently necessary to have recourse to artificial illumination. The murkiness of the atmosphere resembles that of a London fog, but the temperature is somewhere near 100° instead of being only a degree or so above the freezing point.

Dust-storms.

Situated as the district is in a sort of backwater of both monsoon currents it is never visited by really disastrous cyclones or hurricanes. The worst that even a bad duststorm does is to blow down a few trees and to lift off the roofs from insecurely thatched huts. There is no record of any serious damage having been done by any of these storms.

Earthquakes.

The district is also fortunate in being placed on a peculiarly stable position of the earth's crust, for earthquakes are of the rarest occurrence. None has taken place during the last four years. There is no instrument in the district for observing earth movements or magnetic storms.

B.—History.

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History.

Hariána.

A large portion of the tract now included in the district, together with parts of the district of Rohtak, are better known to history under the name of Hariána. The origin of the name is attributed by the people to a Rája, named Hari Chand, who is said at some undefined period to have come from Oudh and peopled this part of the country. Others derive the name from the word *hari* (slain), in allusion to a tradition of great slaughter of Khatriás by Paras Rám, on 21 different occasions, at a village a few miles to the west of Jínd. The Settlement Officer, Munshi Amín Chand, derives the name from *hariában*, the name of a wild plant, with which the country was formerly said to be overgrown. A more probable derivation is from *hara* (green) in allusion to the expanse of brushwood which once covered the greater part of the district, and even now covers large portions of it, giving at certain seasons of the year an aspect of greenness to the whole country. If *hara* (green) is the correct derivation of the name, it is now scarcely applicable, but probably carries us back to a past in which the Saraswati was a large river scattering verdure and fertility round it, and the rainfall greater than it is now. Of the period antecedent to the Muhammadan invasions there is practically nothing of the nature of history except vague local traditions, and such inferences as can be gathered from the numerous ancient architectural remains scattered about the district.

Antiquity of Hánsi.

If the results of archæological investigation can be trusted, Hánsi with its fort is one of the most ancient towns in India, and carries us back to a time long prior to the Musalmán conquest when the tract was the scene of a vigorous Hindu civilization, the results perhaps of the settlement of the Aryan invaders in the not distant Brahmarshidés, a tract between the Saraswati and the Ghaggar in the Karnál district. The numerous architectural remains of undoubted Hindu origin, which are found built into the walls of Musalmán tombs and mosques in many parts of the district, point to the conclusions indicated above.

Invasion of Tunwar Rájpúts.

The earliest fact of an historical nature with which local tradition deals is an invasion of the Tunwar Rájpút clan after it had established itself at Delhi under Anangpál I according to Sir H. Elliot in A. D. 736, and according to Tod in A.D. 792.

The leader of the invasion is said to have been Bijepál, a brother of Anangpál, who founded the present village of Bahúna and others in its neighbourhood. The tract was at

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History.

Invasion of Tunwar Rájpúts.

that time probably divided into petty chieftainships which were merely nominally subject to the Delhi Rája.

Rise of the Chauhán Rájpúts.

Meanwhile the Chauhán Rájpúts of Ajmere and Sambhar were rising to importance. At some time in the 1st or 2nd century of the Christian era Ajepál, the progenitor of the Chauháns, is said to have founded Ajmere, and his descendants gradually extended their power in that region, till in A. D. 685 Mánik Rai, the great Chauhán Rája, was lord of Ajmere and Sambhar. In that year he was driven from the former place by one of the first Musalmán invasions, but he soon returned and recovered Ajmere, and the Chauhán dominion continued to extend.

Doojgandeo, his grandson, about the year A. D. 800, successfully opposed the Musalmán invader, Subaktagín, and extended the Chauhán rule to Bhatner. Bisaldeo, a Chauhán King, about the year A. D. 1000, had extended his authority over the Tunwar Rájás of Delhi, and they appear to have acknowledged him as their suzerain. The Chauháns in short at this period appear to have been paramount among the Rájpút tribes, as is shown by the fact that Bisaldeo headed a confederacy of them against the invading Musalmáns.

The tract included in the present Hissár district appears to have been on the frontiers of the Chauhán dominions, for local tradition tells, and is confirmed by the authorities quoted by Tod, that the frontier fortress of Asi or Hánsi was assigned probably as a fief to Anúráj, the son of Bisaldeo, about the year A. D. 1000. With the growing tide of Musalmán invasion we come to the first authentic history of the district.

The Musalmán invasion.

According to one of Sir H. Elliot's historians, Masúd, the son of Mahmúd of Ghazni made an unsuccessful attempt on the fort at Hánsi. In A. D. 1037 or, as would appear from Tod, in A. D. 1025, he laid siege to it for the second time, and after a desperate resistance succeeded in taking the place, which up to that time had been known as the virgin fort. The Chauháns under Teshtpál, the son of Anúráj, were driven forth and founded the Hara dynasty of Boondi.

It is not impossible that Hara, which appears to have been a Chauhán name, may supply a derivation for the name Hariána, which thus preserves the memory of Chauhán rule in this part. In A. D. 1043, Ferishtah tells us, that the Delhi Rája, probably a Tunwar vassal of the Chauháns, recovered Hánsi, and it remained in their hands for over a century.

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History.

Reign of Prithi Ráj Chauhán.

In A. D. 1173 the Tunwar dynasty of Delhi came to an end in the person of Anangpál II, and the great Chauhán Rai Pathaura or Prithi Ráj ascended the throne of Delhi, and the tract comprised in the district appears to have been brought more directly under the Delhi Rája than before. Prithi Ráj made considerable additions to the fort at Hánsi, converting it into an important military stronghold, and a small building at Toshám, known as his *kacheri,* perhaps testifies to the reality of his rule. At this period Muhammad Ghori was beginning his invasions which were to finally subvert the ancient thrones of Hindustán.

Invasion of Muhammad Ghori.

In the year 1191 Muhammad Ghori (*bin* Sám) was routed by Prithi Ráj at Naraini on the banks of the Sarsúti, probably, in the Karnál district. He returned the next year. Prithi Ráj was utterly overthrown on the banks of the Saraswati, and being captured in his flight near Sirsá was put to death. Hamír, the immediate Chauhán ruler of Hánsi and the adjacent territory, was slain at the same time. As the fruits of his victory, Delhi, Ajmere, Hánsi and Sarsúti (Sirsá) fell into the hands of the conqueror, but he appears to have established no settled rule over the tract or country now included in the Hissár district. In the anarchy which prevailed, the Jatu clan of Rájpúts, an offshoot of the Tunwars, who appear to have entered the district from Rájpútána some time previously, spread in a southerly direction, rendering probably no more than a nominal submission to the Musalmán Kings of Delhi. The Musalmán power seems to have been gradually consolidated in this part, for we find that in 1254 or 1255 in the reign of Muazzam, a slave king, the district including Hánsi, Sirsá, Barwála and Jínd were in the fief or government of Ulagh Khan, a high official of the Delhi Court; and these places appear to have been garrisoned with Musalmán troops.

On the fall of the Khilji dynasty after the murder of Mubárak Khilji by Khasru Khan, Sarsúti or Sirsá, which at that time, according to Wassaf, was one of the chief towns in Upper India, was among the first places to come into the hands of Ghiás-ud-dín, Tughlak, on his march from Dipálpur to Delhi to seize the throne, and it was during the ascendancy of the dynasty founded by him that the tract now included in the district came into prominence.

Reign of Firoz Shah, and founding of Fatahábád and Hissár.

On the death of Muhammad Tughlak, his son, Firoz, marched from Mooltan to Delhi *viâ* Sirsá to secure the succession to the throne. On the way he founded the present town of Fatahábád in this district, naming it after his son. Its primary object, no doubt, was to serve as a starting point

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History.

Reign of Firoz Shah, and founding of Fatahábád and Hissár.

for his hunting expeditions to which pastime he was passionately addicted. In order to supply the new town with water he dug a channel from the Ghaggar at Phúlad, now in Patiála, to Fatahábád; it is still in existence under the name of the Joiya, and it has already been referred to in the account of the Ghaggar. The founding of the town of Hissár, or Hissár Firoza, as it was then called, by Firoz Shah, is described in detail, Shams-i-Afúf, one of Sir H. Elliot's historians. The reason assigned for the building of the place was the deserted and arid character of the spot, which was on the direct road from Khurasán, Mooltan and the western Punjab across the wastes of Montgomery, Sirsá and Hissár to the capital of the empire at Delhi. The real reason, however, in all probability was that the place was admirably adapted as a starting point for the hunting expeditions in which the Sultán frequently indulged, and which often extended as far as Dipálpur in Montgomery. At that time the Ghaggar or Saraswati brought down a much larger volume of water than now, and the district was no doubt an excellent hunting ground. However this may be, the town was built and included a fort and a palace for the Sultán. The materials of old Hindu temples were used in the construction, and a large quantity in all probability were brought from the site of the town of Agroha which had probably lost much of its former importance. There appears to have been a fairly large Hindu town or village, or rather group of villages, in existence on or near the site of the new town which were called the great and little Laras. When the city was completed, surrounded with a wall and a ditch and adorned with a palace which had no "equal," it was found that there was no water-supply. The Sultán, therefore, "resolved in his munificence to bring a supply of water there," a resolve which resulted in the construction of the canal now known as that of the Western Jumna. Before the founding of Hissár the tract now in this district had been included in the *shikk* or division of Hánsi. Hissár was now, however, made the headquarters of a division which included the districts (*iktaát*) of Hánsi, Agroha, Fatahábád, Sarsúti (Sirsá) and others. Firoz also built which is now the village of Firozabad Harni Khera, 12 miles from Sirsá, and is said to have supplied it with water by means of a canal which he conducted to the town from the Ghaggar or Kagar, and which passed close to the town of Sarsúti. There is no such canal in existence now.

Invasion of Tamarlane.

The year 1398 witnessed the invasion of Taimúr, more commonly known as Tamarlane. Having successfully accomplished the passage of the Satlaj he marched across the desert

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to Bhatner—now in Bíkáner territory, at that time one of the strongest places in Hindostán. The place fell into his hands after desperate fighting. Thence he marched eastward along the valley of the Ghaggar and encamped at a place called Kinárá-i-hauz "bank of the tank or lake." This probably refers to one of the numerous lakes in the course of the Ghaggar. He thence proceeded *viâ* Firozabad to Sarsúti or Sirsá, the inhabitants of which fled on his approach; they were pursued, and many of them slain as being hog-eaters.

Thence Taimúr continued his march to Fatahábád where he encamped. Here again the inhabitants had fled on his approach, but many were pursued and slain.

From Fatahábád the invaders marched to a place called Ahrúní, which very possibly corresponds to Ahrwán, an Aráin village on the Joiya stream. The place was sacked and destroyed by fire, and the march was then resumed through the jungles of the Ghaggar valley to Tohána. On the march a detached party of Taimúr's troops attacked and defeated a tribe described by the native historians as Játs, who were famous robbers. They were probably the predecessors of the present Pachhádás, and are said by Taimúr in his autobiography to have been Musalmán in name, but it is scarcely possible that they had been converted at that date. The Játs retreated into the "Sugarcane Jungles," the mention of which suggests a much greater and continuous flow of water in the Ghaggar than is to be seen now when the cultivation of the sugarcane in that tract is unknown. On his march from Tohána towards Kaithal, Taimúr again attacked and defeated the Játs near the present villages of Himmatpura, Puru Májra, and Udepur.

Sayad and Lodi dynasties.

The tract surrounding Hánsi and Hissár felt the full force of those intestine discords which rent the Delhi Empire in the concluding days of the Tughlak dynasty. In 1408 Hissár fell into the hands of the rebels, but was recovered by the royal army under the Emperor Muhammad Tughlak in person. In 1411, however, the district or tract of Hánsi came into the hands of Khizar Khan, who subsequently in 1414 ascended the throne of Delhi as the first of the Sayad dynasty. Sarsúti appears to have been a not unimportant place in the reign of Mobárak Shah Sayad; it is mentioned as being the rendezvous of the troops of the neighbouring districts for the expedition against the rebel fortress of Sirhind; it would, therefore, seem to have been certainly a military centre, if not more. In the same reign in 1428 the fief of Hissár was conferred on Mahmúd Hassan as a reward for good service.

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Sayad and Lodi dynasties.

During the feeble dynasty of the Lodis, Hissár or rather Hariána, continued to form a part of the Delhi Empire, but it is probable that the authority of the latter was not very strong at such a distance from the metropolis. We read of Hariána being granted as a fief to one Muhabbat Khan in the reign of Bahlol Lodi.

Invasions of Bábar and Humáyún.

The town of Hissár Firoza appears to have been the quarters of an Imperial garrison at the time of Bábar's invasion, and it was a strategic centre in the operations prior to the battle of Pánipat in 1526. The army quartered there was in a position to operate effectually on the flank of Bábar's line of march from Sirhind southwards towards Delhi. On reaching the Ghaggar he learnt that the troops from Hissár were advancing against him, he accordingly despatched Prince Humáyún against them. The latter succeeded in defeating them, and his light troops pressing on made themselves masters of the town of Hissár, which Bábar handed over to Humáyún as a reward for his success in this his first military expedition. During the reign of Sher Shah Sirsá continued to form a part of the empire, but became for a time the head-quarters of Rao Kaliyán Singh of Bikáner who had been driven out of his territories by the Jodhpur Rao. Sher Shah, however, defeated the latter at Ajmere, and restored Rao Kaliyán Singh to his throne of Bikáner. On the renewed invasion of India by Humáyún in 1553, Hissár with the Punjab and the district of Sirhind fell without a struggle into the hands of the Mughals.

Reign of Akbar.

Hissár was in the reign of Akbar a place of considerable importance, it was the head-quarters of the revenue division or "sirkar" of Hissár Firoza, itself a sub-division of the metropolitan Subah, or province of Delhi. The latter embraced the whole of the present district, inclusive of the Sirsá tahsíl, and parts of the modern Rohtak district, and of territory now included in Bikáner and in the Sikh States to the east.

The following list and accompanying account of the *mahál*s contained in this *sirkár* is extracted from Beame's edition of Sir H. Elliot's Supplemental Glossary, pages 132—55.

Sirkár Hissár Firoza.

1, Agroha; 2, Ahroni; 3, Athkhera; 4, Bhangiwál; 5, Punián; 6, Bharangi; 7, Bharwála; 8, Bhattu; 9, Birwa; 10, Bhatner; 11, Tohána; 12, Toshám; 13, Jínd; 14, Jamálpur; 15, Hissár; 16, Dhatrat; 17, Sirsá; 18, Sheorám; 19, Sidhmukh; 20, Swani; 21, Shanzdeh Dehát; 22, Fatahábád; 23, Gohána; 24, Khanda; 25, Mihun; 26, Hánsi.

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There are twenty-seven *mahàls* in this *sirkár* (Hissár being counted as two) and four *dastúrs*, Haveli Hissár Firoza, Gohána, Mahan and Sirsá. There are, however, several parganas excluded from the *dástár* list, for what reason does not appear. Of these *mahàls* those which did not retain their old name in our territory are numbers 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 21 and 24.

2. Ahroni is partly in Ratia and partly in Fatahábád. The historians of Taimúr point out its position, by saying it is on the road from Fatahábád to Tohána. The place was burnt and pillaged by the conqueror, merely because the inhabitants did not come out to pay their respects. Ahroni has now reverted to its original name of Ahurwán, whereas in Sirkár Chanar Ahirwára, which derived its name from the same tribe, has now been corrupted into Ahrora.

3. Athkhera is under the Rája of Jínd, and is known now by the name of Kasonan.

4. Bhangiwál, so called from the tribe of Játs which inhabited it, is the old name of Darba, in which place the officers of the Rája of Bíkáner built a fort, and thenceforward it came to be considered the chief town of a pargana.

5. Punián, called also after a tribe of Játs, is in Bikáner, but is now included in another pargana.

6. Bharangi is also in Bíkáner.

8. Bhattu is partly in Fatahábád and partly in Darba. Bhattu Khás is in the former pargana.

9. Birwa is in protected Sikh territory.

10. Bhatner. The old town of Bhatner is in Bíkáner, but part of the pargana is now included in Rániá.

13. Jínd gives name to one of the protected Sikh States.

14. Jamálpur is included in the late cession from Patiála. The old town of Jamálpur is near Tohána.

16. Dhatrat was in Jínd, but is now in British territory.

18. Sheorám is in the Bágar country, in the Jágír of Nawáb Amír Khan. Two-thirds of Sheorám are new in Lohárú, the remainder in Dádri.

19. Sidhmukh is in Bíkáner.

21. Shanzdeh Dehát or Kariát (*i.e.*, the sixteen villages) is included in Ratia Tohána amongst the late cessions from

Patiála. The *iláka* is generally known by the name of Garhi Rao Ahmad. I have heard it stated that it is in Jínd and not in Ratia Tohána.

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24. Khánda is in Jínd. To these may be added 25, which is probably Maham in Rohtak.

26. Is of course the modern Hánsi.

The modern parganas are—

1. Bahal.
2. Rániá.
3. Ratia.
4. Darba.

Bahal was originally in Sawani, from which it was separated in A. D. 1758 by Jawáni Singh, a Rájpút who built a mud fort at Bahal, and maintained possession of a few neighbouring villages.

Rániá was in Bhatner. The old name of the village was Rajabpur. The Ráni of Ráo Anúp Singh Rathaur took up her abode here, built a mud fort, and changed the name of Rajabpur to Rániá which it has since retained.

Ratia is now included in one pargana with Tohána. It was composed of villages from Ahroni, Jamálpur, and Shanzdeh Kariát.

Darba—*see* Bhangiwál.

We hear nothing much of the tract included in the district, during the reigns of the succeeding Mughal Emperors up to the death of Aurangzeb in 1707, when we find that Nawáb Shahdád Khan, a Pathán of Kasúr, was Názim of the Sirkár of Hissár. His tenure of office continued till 1738, and thus witnessed the series of sanguinary struggles for the succession to the Imperial throne, which resulted in the accession of Muhammad Shah in 1719. During the rule of the Nawáb the district appears to have enjoyed a fair measure of peace and prosperity, the last which it was destined to see for a long time.

Shahdád Khan was followed by Nawábs Kámgar Khan, Faujdár Khan and Aolia Khan of Farukhnagar in the Gurgáon district, who ruled from 1738 to 1760 successively.

The rise of Ala Singh, and ascendancy of the Sikhs.

It was during this period that the invasion of Nádar Shah in 1739 shook the Imperial throne to its foundation. With the accession of Ahmad Shah in 1748 the disintegration of the empire advanced apace, and the present Hissár district became the scene of a sort of triangular duel between the sturdy Sikhs of the north-east, the marauding Bhattís of the north and north-west and the Musalmáns of the south. In 1731, Ala Singh, the founder of the Patiála State, had

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begun a struggle with the Bhatti Chiefs of Bhatner and Fatahábád, which lasted for his lifetime. The Bhattís at this period were a pastoral race, fierce and restless in their habits and impatient of any control. They were little more than a band of robbers; but their boldness, the rapidity of their movements, and the savage character of their country, saved them from being crushed by their powerful neighbours of Patiála and Jínd, whom they continually irritated by their raids. They lived, for the most part, in open villages, or wandered about with their flocks in search of pasture.

A few towns, or rather fortified villages, were scattered through the waste, which the Bhatti tribes made their rendezvous on the approach of danger. These were Fatahábád, Sirsá, Rániá and Abohar.

Ala Singh's struggle with the Bhattís, the chief of whom was Muhammad Amín Khan, dragged on for 10 years without any very definite result. In 1754 the Sikh Chief with his son, Lal Singh, overran the *mahâls* of Tohána, Jamálpur, Dhársul and Shikárpur, which at the time belonged to the Bhatti Chiefs, Muhammad Amín Khan and Muhammad Hassan Khan. The latter solicited the aid of the Imperial Governor or Názim of Hissár, and he sent reinforcement, but the Bhattís were defeated in an engagement at Akálgarh, now in Patiála territory, and this was followed up by a successful night surprise on the Bhatti camp, and Muhammad Amín therefere fled to Hissár. He there received a fresh reinforcement of Imperial troops, with whose aid he again faced the Sikhs in 1757. The combined forces of Bhattís and Imperialists were overthrown in the battle of Dhársul, and the Hissár Governor himself slain. The Sikhs on this occasion appear to have penetrated as far as Hissár itself, which they sacked, and in 1761 they treated the fortified town of Tohána in a similar manner. In consequence of the anarchy which had set in throughout the district the Imperial Wazír, Najib-ud-daula, himself proceeded to Hissár, and, probably, as a counterpoise to the Sikhs, appointed Nawáb Amín Khan, the Bhatti Chief of Rániá, to be Názim of Hissár. This measure, however, failed to stem the tide of Sikh depredations, and in the course of the next five or six years Gajpat Síngh and Amar Singh, Mahárája of Patiála, succeeded in making themselves masters of the *mahâls* of Jínd, Safidon Kasúhan and Tohána. In 1768 Nazir Khan, a Rohilla Chief, was deputed by Wazír Najib-ud-daula to proceed to Hariána, and endeavour to stop the invading Sikhs; he was, however, defeated and slain at Miran near Barnála in Patiála, and shortly afterwards in 1771 Amar Singh

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obtained possession of the fort of Bhatinda. The next two Nawábs of Hissár were Táj Muhammad Khan, a Biloch, and Najab Ali Khan, but they were not successful in putting matters on any more satisfactory footing than before. The power of Sikhs increased daily, and in the winter of 1774 Mahárája Amar Singh with Nánún Mal, his famous Minister, laid siege to Bighar, a stronghold of the Pachhádás near Fatahábád. The Bhatti Chiefs endeavoured to relieve the place, but met with a sharp reverse, and the fort fell. The Rája then took Fatahábád and Sirsá, and invested Rániá held by the Bhatti, Muhammad Amín Khan.

The Delhi authorities again made a vain attempt to maintain their power, and a strong army under Rahím Dád Khan, a Rohilla Chief and Governor of Hánsi, was sent to oppose the Sikhs. His first operations were directed against Gajpat Singh, the Rája of Jínd. Amar Singh sent a force under Nánún Mal to his assistance. The combined armies succeeded in totally overthrowing the Imperial army at Jínd, and Rahím Dád Khan was himself slain. As a consequence of the victory the district of Gohána and a part of Rohtak fell into the hands of Rája Gajpat Singh, and Amar Singh possessed himself of Hánsi, Hissár and Tohána. Meanwhile Rániá fell, and the whole of the Sirsá pargana passed into his hands. He erected or rather restored an old fort on the hill of Toshám, and built another on the old mound of Agroha, and a residence for himself at Hissár. The district now became the scene of an interminable struggle between Sikhs, Bhattís, Pachhádás and the Játu Rájpúts, and a large part of it lay an uninhabited waste.

In 1781 a last attempt was made by the Delhi Government to restore something like order in the district. Najaf Ali Khan with Rája Jai Singh proceeded to the district with an army, but an arrangement was made with the Sikhs by the treaty of Jínd under which the parganas of Hánsi, Hissár, Rohtak, Meham and Toshám were reserved to the empire, the remaining territory which the Sikhs had annexed they were allowed to retain, and Fatahábád and Sirsá were made over to the Bhattís. Rája Jai Singh was appointed Názim of Hissár.

The "chálísa" famine of 1783, which will be described later, more than sufficed to complete the final ruin of the district, and stronger than the Imperial armies compelled the Sikhs to retire into their own territories.

George Thomas.

The last noteworthy actor in the history of the district before the advent of the British power was the adventurer George Thomas. He was an Englishman of some tact and

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courage who had come to India as a sailor in 1781. After entering native service in South India he travelled up to Delhi, and there entered the service of the celebrated Zehan Nissa Begam, better known as the Begam Samroo of Sardhána. In 1782 he was forced by intrigues to leave her service, and entered that of Apa Khandi Ráo, a Mahratta Chief, a relative of Mahárája Sindia, and at that time in possession of the Jhajjar, Dádri and Narnaul territory. Thomas raised troops for his master, and received a fief in Jhajjar and Rohtak for their support. He rendered good service to Apa Khandi Ráo and his son and successor Wamun Ráo, service which appears to have been ill-requited.

Intrigues again forced him to quit his position, and he then conceived and carried out the project of setting up his authority over the tract of Hariána which, owing to the series of events narrated above, had been reduced to little more than an uninhabited waste. He first reduced the fortified village of Kanhaura, now in Patiála, and then established his head-quarters at Hánsi, which he re-fortified, and inaugurated a rough form of Government over the surrounding country. His authority was quickly extended over the tracts of Hissár, Toshám and Barwála and several refractory villages were sacked. He established a post at Kasúhan in Patiála, and subsequently raided into the Shekawati country of Jaipur. In 1798 he made a rapid marauding expedition into Bíkáner and collected a large quantity of plunder. In the latter part of the year he laid siege to Jínd, but the place was relieved by the united forces of Patiála, Nábha and Jínd, and Thomas retreated to Meham ; thence after a night march he made a sudden sttack on the Sikhs who were encamped at Narnaund, and completely routed them. After the famine of 1783 Muhammad Amín Khan, the Bhatti Chief of Rániá, had recovered the whole of the Ghaggar valley from Bhatner to Fatahábád, and on his death his dominions were divided between his two sons, Khan Bahádur Khan, who took Fatahábád, and Kamar-ud-dín Khan, to whom was assigned Sirsá and Rániá.

In 1799 Thomas undertook, at the invitation of Kamar-ud-Dín Khan, a marauding expedition through Budláda and the Bhatti country into Bikáner, in the course of which he realized a considerable sum of money as blackmail. In the same year he went to the assistance of Ambaji Anglia, who was at that time engaged against Lakwa Duda, then in revolt against Sindia. He then undertook a marauding expedition into Sikh territory which was to be the cause of his ruin. He penetrated as far as Bansur, but there overawed by a large assembly of Sikh contingents he returned through Kaithal, Jínd, Sonepat and Pánipat, to Georgegarh, where he erected a fort now

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known as Jehazgarh in the Rohtak District, Jehaz being the native corruption for George. Disturbances in the Hánsi territory recalled him thither in the beginning of 1800. Meanwhile, Thomas' growing power was a cause of jealousy and apprehension to Sindia, and his General Perron. Negotiations were entered into with Thomas with a view to the latter subjecting himself unreservedly to the authority of Sindia. This Thomas declined to do so, that when the Sikh Chiefs asked for Perron's assistance in destroying Thomas, they received a favourable hearing. Negotiations, having for their object the curtailment of Thomas' power, were re-opened without any result. Perron then resolved to attack Thomas, and for this purpose despatched his lieutenant Bourquin, with a force which included the future Colonel James Skinner. After rapid marching and counter-marching on the part of Thomas a most sanguinary battle without any definite result took place at Baree near Georgegarh. After the battle Thomas lay for some time encamped at Baree, but subsequently made a rapid retreat to Hánsi, whither he was followed by Bourquin. After a desperate fight the town was carried by storm, and Thomas retreated into the fort. Negotiations were shortly opened and Thomas surrendered on favourable terms. He abandoned all his conquests and retired into British territory. Bourquin stayed some time in the district for the purpose of restoring order. He is said to have rebuilt the towns of Tohána and Hissár. In 1802 he left Mirza Iliás Beg, Mughal of Hánsi, as Názim of the district nominally, on behalf of the Mahrattas, and himself returned to Aligarh.

The advent of British rule.

Meanwhile the treaty of Bassein in the same year led to the second Mahratta War in which the British with their allies were engaged in a life and death struggle with the Mahratta Chiefs, Sindia and Bhonsla. The battles of Laswari and Argaom in November 1803 led on the 30th December to the signature of the treaty of Sarji Anjangáon by which Sindia agreed to cede to the British Government and its allies all his territories between the Jumna and Ganges and also all those to the north of the Native States of Jaipur and Jodhpur. The latter included the present districts of Gurgáon, Rohtak, Hissár, and by the partition treaty of Poona, dated five months later, these together with other territory were assigned to the British Government.

Condition of the tract.

The condition of the tract contained within the present district at the time when it came into the hands of the British may be inferred from the above sketch of its previous history. By far the larger part of it was uninhabited waste. In the whole of the present Sirsá tahsíl there were only

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11 inhabited villages, all on the Ghaggar, belonging to Musalmán Bhattís, Joiyás, Tunwars and Chauháns with a few Ráíns.

The valley of the Ghaggar was covered with a dense growth of *kair* and *van* shrubs; and the whole of the great Rohi tract, and of the tract south of the Ghaggar valley, was a rolling prairie of long grass, with hardly a tree, except a few *jands* round some hollow in which the water gathered in the rains, and stood for some time. Over this prairie roamed wandering pastoral tribes, almost all Musalmán Rájputs, Bhatti, Tunr, Joiya, Chauhán or Panawár, driving their large herds of cattle hither and thither in search of grass and water.

The Sikh Játs of the Málwa, too, were in the habit of driving their cattle southwards into the prairie for pasture.

The scantiness and uncertainty of the rainfall made this life extremely precarious. The greatest difficulty was to get drinking water. There were no masonry wells throughout the tract. The water collected in the natural depressions dried up in the hot weather, and the only resource left was to dig unbricked wells, a work of some labour and difficulty, for the underground water level is more than 150 feet below the surface in a great part of the tract, and the water is generally too brackish to drink except close to the ponds, where the percolation of the rain-water makes the water of the wells sweet. When the rains failed, not only did the grass dry up and the ponds became exhausted, but the water of the unbricked wells became brackish and undrinkable, and the cattle died in hundreds of thirst and starvation, while the herdsmen, who had nothing to support them except the flesh and milk of their cattle and the berries and seeds which grew of themselves in the prairie, were reduced to great straits. In such times no wild animal could live in this tract, and not even a bird was to be seen. It is said by the people that even in ordinary hot seasons they did not give their cattle water oftener than once in three days, and that if the weather was not excessively hot and dry, the cattle were often eight days without water. This Debateable Land was the scene of many border raids and forays. The Bhattís and Tunrs of the Sotar valley, the Rájput Thákurs of the Bágar (Bíkáner), and the Sikh Játs of the Málwa (Patiála), often made dashes into and across the prairie, carrying off as many cattle as they could lay hands on. There was a regular system on which these raids were conducted. Sometimes one or two men would steal off towards the encampment of their foes and endeavour to carry off by stealth a few of their cattle. These were called

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simply *chor* (thieves). Or a band of six or ten armed men would make a dash upon some grazing herd, drive off its armed herdsmen and carry away the herd by violence. Such a band was called *dhár* and the members of it *dhárvi* (robbers), words corresponding to the Hindi *dáka* and *dáku, i.e.*, (dacoit). But sometimes a leader of note, such as the Bhatti Chief of Rániá, would organise a large expedition of two or three hundred men, some of them mounted on ponies, and take them for a foray fifty miles or more into the enemy's country, carrying off their cattle and other spoils by sheer force. Such a raid was called *katak*. When those attacked raised the country and pursued the raiders, the pursuing force was called *vár*, and it was the rule for the *katak* to divide into two parties, one to drive off the spoil and the other to keep back the pursuers. The men who were most successful in these exploits were most honoured among their fellows, and many tales are told of the skill and prowess displayed in border raids by the fathers and grandfathers of the present generation. The arms carried were swords (*talwár*), matchlocks (*toredár bandúk*) and sometimes short spears (*barchhí*); but the characteristic weapon of the country was the *sela*, a heavy spear sometimes twenty feet long, with a heavy iron head (*phal*) some three feet or more in length, and a bamboo handle. This was wielded with both hands by men on foot. (Many such spears were seized in the Mutiny, some villages contributing a cart-load.) There were other dangers too. Prairie fires were common, and when the grass was luxuriant and the fire got head before the strong hot wind it was difficult to stop it; and sometimes to save themselves and their cattle the herdsmen had recourse to the expedient of starting a new fire to burn up the grass near them before the great fire should overtake them. But so rapidly did it sometimes come on that men and cattle were burnt to death. There is a tradition of a great prairie fire, which about the year 1700 A. D. began at Abohar in the neighbouring Ferozepore district, and swept across 70 miles of prairie to the Sotar valley at Fatahábád; and of another still greater in 1765 A.D., which began at Láleke near the Satlaj, and burnt the whole country as far as Pánipat near the Jamna, a distance of some 200 miles.

In the tract within the four southern *tahsíls* of the district a few villages were to be found along the Ghaggar valley, but in the remainder of the tract the population had left the smaller villages and concentrated into the larger ones which were more capable of defence against the forays of Bhattís, Sikhs and Pachhádás, which though of the same natures as those which have just been described as taking place in the Sirsá tract, were of less frequent occurrence.

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The villages along the Western Jumna Canal appear to have maintained their existence through the troublous time, in which only those whose inhabitants could wield the sword as well drive the plough, survived. In short, when the district came under what was at first only nominal British rule, it was a complete desert in the north-west, while towards the south it was sparsely dotted with large village communities which had managed to hold their own in some sort against human foes and natural adversities.

Although the territory included in the present district had been formally ceded by treaty in 1803, yet the hold of the Mahrattás in the country had been, to say the least, of a very slight and doubtful character, and for many years the authority of the British was little more than nominal, and no steps were taken to define its boundaries.

Consolidation of British rule.

In 1803 a Military fort was established at Hánsi and Mirza Iliás Beg, Mughal of Hánsi, was appointed Názim of the district of Hariána and Rohtak by General Ochterlony. The Bhattís under Khan Bahádur Khan of Fatahábád and Nawáb Zabta Khan of Rániá continued their raids as of yore. Mirza Iliás Beg marched against them with the Hissár garrison, but was defeated and slain at Fatahábád. He was followed in quick succession by three Názims, Nawáb Muni ud-dín Khan, Ahmad Bakhsh Khan of Lohárú, and Abdul Samad of Dujána; confusion reigned supreme, and the Názims quickly resigned their uncomfortable position. From 1808 to 1810 there appears to have been no Governor at all.

At last in 1810 the Hon'ble Edward Gardiner was deputed with a body of troops to restore order in Hariána. The British force contained a troop of cavalry commanded by the famous Colonel James Skinner. The first operation was the capture of the town of Bhiwáni, the garrison of which opposed the British advance. A British officer, named Bull, was killed in the attack, and lies buried at Bhiwáni. The force then proceeded *viâ* Hánsi and Hissár to Fatahábád, where the Bhatti Khan Bahádur Khan was defeated and expelled the country, his territories being taken under direct British rule. At Sirsá Nawáb Zabta Khan gave in his submission, and was left in possession of his territories. The civil head-quarters were fixed at Hánsi, and Mr. Gardiner held charge of the district for some six years.

Nawáb Zabta Khan continued to encourage raids, and in consequence a British force was sent against him in 1818, and all his territories were confiscated. The whole of

the present Sirsá tahsíl was then for the first time brought directly under British rule.

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At the time of the Mutiny nearly the whole area at present within the district was divided between the districts of Hissár and Bhattiána. The present Sirsá tahsíl was wholly in the latter, and the other tahsíls, with the exception of the town of Bhiwáni and a few villages around it, were in the former.

The Mutiny.

In May 1857 detachments of the Hariána Light Infantry and the 14th Irregular Cavalry were stationed at Hissár, Hánsi and Sirsá, the head-quarters being at the former place, where Major Stafford was in command. The Civil Officer at Hissár at the time was Mr. John Wedderburn, Magistrate and Collector, who had lately joined from home. As soon as news of the outbreak at Delhi and the capture of that city by the mutineers was received, Mr. Wedderburn had the treasure removed to the building used as the residence of the Superintendent of the Cattle Farm, where it was likely to be more secure and capable of defence than in the Government Treasury at the *kacheri*. An additional troop of cavalry was obtained from the Nawáb of Dádri, and the custom's peons were called in and placed as sentries at the city gates.

Up to this time there appears to have been no suspicion of the fidelity of the native troops, though disturbances in the villages appear to have been anticipated. Meanwhile, however, the storm was brewing. It broke at Hánsi on the morning of the 29th May at 11 A.M. when the troops stationed there revolted. Major Stafford and some others who had received intimation from one of the native officers and a loyal Bunya, named Morári, managed to escape, but the rest of the Europeans and Christians were massacred and their bungalows set on fire.

Meanwhile a rebel sowár was despatched to Hissár, and on his arrival at 2 P.M. the troops stationed there revolted. Lieutenant Barwell, the Officer Commanding, on going out to enquire the reason of the disturbance, was shot by one of the Treasury guard, and the mutineers went off to the Jail to release the convicts. A body of them then galloped on to the *kacheri* where the Collector was engaged as usual; seeing what had happened, he at once bravely set off towards the city to guard the treasure, but was murdered by some of the rebel sowárs.

Two of the English clerks, Messrs. Jefferies and Smith, succeeded in escaping into the Bír. After the murder of

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the Collector the uproar became universal. The native troops, the Dádri sowárs and the custom's peons all joined in, the convicts in the Jail were released, and houses of the Europeans were set on fire, while two ladies, Mrs. Jefferies and Mrs. Smith, with their children, were cruelly murdered by their servants. Mrs. Barwell and Mrs. Wedderburn with their children, were residing at the house of the Superintendent of the Cattle Farm, and they and their children were there massacred by the mutinous troops, while Mr. David Thompson, the Tahsíldár of Hissár, was murdered by his chaprassís. In all, 23 Europeans and Christians were murdered; 12 at Hissár and 11 at Hánsi. The massacre formed one of the darkest episodes of the mutiny.

Thirteen persons, including Mr. Taylor, the Superintendent of the Cattle Farm, and Mr. Waghorn, the Civil Surgeon, escaped, in most cases with the assistance of natives whose fidelity formed a bright contrast to the general disloyalty of the district. On the morning of May 30th, a person named Muhammad Azím, an assistant patrol on the customs line, who styled himself "Shahzada," entered Hissár with the intention of putting himself at the head of the revolt in the district. He stayed a few days, and then went off towards Delhi to procure assistance from the Emperor.

At Sirsá the effervescence began as soon as the news of the mutiny at Meerut on the 11th May and the subsequent capture of Delhi by the mutineers reached the town. The Bunyás began to leave the place, and the doubtful expedient of entrusting the defence of the place to the Bhatti Nawáb of Ràniá was resorted to. The news of the outbreak at Hissár reached the European residents of Sirsá a few hours before it was conveyed to the native troops. They at once took to flight. Captain Robertson, the Superintendent of Bhattiána, went with his family by Dabwáli and Bhatinda to Ferozepore, which they reached in safety, while the remaining Europeans, some 17 in number, many of them women and children, started for Sohuwála, under the leadership of Mr. Donald, Assistant Superintendent, and being joined there by Mr. Bowles, Customs Patrol, reached Rori after some trouble from the inhabitants of Thiraj and other villages who threatened them as they passed. At Rori the party took refuge in the small mud fort, and were compelled by the disaffected attitude of the townspeople to shut the gate and stand sentries. They could not procure food from the town, and were prevented from getting water from the well outside. But in the darkness of the night, Bába Jánki Dás, a fakír of the place, brought them supplies of water and flour, and passed them through

the aperture under the fort gates. The party was thus enabled to hold out until the arrival of some Patiála troops, who escorted them to a place of safety in Patiála territory. They were hospitably treated by the Patiála authorities until the restoration of order enabled them to return to Sirsá. The only Europeans left at Sirsá were Captain Hilliard, the Officer Commanding the Detachment, and his brother-in-law, Mr. Fell, Assistant Patrol. These gentlemen were not in Sirsá when the others left it. They had gone out with some troops towards Jodhka to suppress some local disturbance, and were brought back to Sirsá by their men. The mutineers refused to obey Captain Hilliard's orders, but supplied him with money and allowed him and Mr. Fell to depart unmolested. They were, however, treacherously murdered by the Muhammadan inhabitants of Chhatrván, a small village beyond Sohuwála. The mutineers, when left to themselves, plundered the treasury of some Rs. 8,000, but without much other violence marched off to join their comrades at Hánsi. The Hindu inhabitants of the town of Sirsá fled in dismay, chiefly to Bíkáner territory, and the Muhammadan population of the surrounding villages rose *en masse*, and began to plunder the town and the neighbouring Hindu villages. The Tahsíldár of Sirsá, the Revenue Sarishtadár and the Kotwáli Muharrir were murdered, and the records of the District Office were torn and scattered about, but most of them were afterwards recovered, and comparatively few of them were altogether destroyed. The destruction of property was most wanton. Whatever the insurgents were unable to carry away they burned or broke to pieces, and for a time the most violent portion of the population had it all its own way.

The Ranghars and Pachhádás of Hissár and the Bhattís of Sirsá at once took advantage of the subversion of British rule to revert to their old predatory habits, and the district was at once plunged into utter anarchy and confusion.

At this time General Van Cortlandt was Deputy Commissioner of Ferozepore, and had, at the beginning of the disturbances in May, raised, by order of Government, a levy of Sikhs. On the 1st June intelligence was received at Ferozepore of the events which had transpired at Hissár and Sirsá. On the 8th June the General marched towards Sirsá with a force of 550 men with two guns, and he was accompanied by Captain Robertson as Political Officer. At Malaut a reinforcement of some 120 men was received. The first encounter with the rebels took place at Odhán on June 17th, when some 5,000 Bhattís attacked the advancing force, but were decisively routed. On the 18th the village of Chhatrván where Captain Hilliard and his brother-in-law, Mr. Fell, had been

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treacherously murdered, was burnt to the ground. On the 19th a force of rebel Bhattís and Pachhádás was again encountered at Khaireka on the bank of the Ghaggar and almost annihilated with a loss to the British force of 6 killed and 32 wounded. On the 20th Sirsá was reached when the Bikáner contingent of 800 men and 2 guns, loyally sent to our aid by the Rája of Bikáner, marched in as a reinforcement. The civil organization of the district was at once re-established, and in a short time things reverted to their former state.

Meanwhile, on June 21st, a force of 400 Bikáner horse and two guns, under Lieutenant Pearse, was sent on to garrison Hissár which was threatened by the insurgent Ranghars of Mángali, a village which took a leading part in the insurrection.

On the 8th July, after restoring order at Sirsá and leaving Mr. Oliver there as Superintendent of Bhattiána, General Van Cortlandt marched *viâ* Fatahábád for Hissár, which he reached on the 17th, having halted six days at Fatahábád to receive the submission of the revolted Pachhádás.

From Hissár a Tahsíldár, Ahmad Nabi Khán, and a few sowárs were despatched to restore the civil power at Hánsi. On the 20th the Ranghars of Jamálpur, a village which was the leader in the revolt, attacked Hánsi, but were repulsed by the Tahsíldár and his garrison. Reinforcements joined at Hissár, and on the 8th the force marched to Hánsi, leaving a garrison at Hissár.

Meanwhile the Shahzáda returned from Delhi with reinforcements for the rebels amounting to 1,500 cavalry, 500 infantry and 3 guns, and the insurgent Ranghars of Mángali, aided by some men from Jamálpur, made an attack on Hissár, but were decisively repulsed by the garrison aided by some reinforcements from Hánsi. On September 2nd the Jamálpur rebels made an attack on the tahsíl at Toshám, where they killed Nand Lál, Tahsíldár, Piyare Lál, Thánadár, and Khizán Singh, Kánúngo. On the 6th General Van Cortlandt burnt the village of Hájimpur, near Hánsi, which was a stronghold of the rebels, and on the 11th an attack was made on the village of Mángali which was carried by storm and burnt. This was followed up on the 13th by the capture and burning of the village of Jamálpur which was defended by the rebel Ranghars and the Delhi troops under the Shahzáda.

This practically concluded the military operations in the district, and thereafter it began gradually to settle

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down, but the Hariána Field Force was not finally broken up till May 1st, 1858. After order had been restored 133 persons were hanged in the Hissár district for the part which they had taken in the revolt, and 3 others were sentenced to transportation for life, of whom 2 were subsequently pardoned. The proprietary rights in 7 villages were forfeited, among them being Mángali and Jamálpur, while fines were levied on as many more. At the same time many Máfi grants and pecuniary rewards were given to those who had rendered conspicuous service.

The attitude of the various classes ot the population at this trying period is worthy of notice. The inhabitants of the towns and the Bágri villagers were, with rare exceptions, incapable of combining for mutual defence, and their only resource was flight. They made no atttempt to interfere with their neighbours, but on the slightest threat of danger they fled with their valuables, leaving their heavier goods a prey to the first body of plunderers, however insignificant. The Musalmáns of the Ghaggar valley and of the district generally, finding the forces of order non-existent, rose to plunder their weaker and less spirited neighbours.

The Ranghars of the district, especially those who were Musalmáns, threw themselves heart and soul into the revolt. Large numbers of them had been serving in the native regiments which had mutinied in other districts, and many of these returning to their villages helped to fan the flame of insurrection. The rebels, however, could never make any stand against disciplined force, and their numbers alone rendered them formidable, and after their defeats any insurrectionary movements on their part subsided.

The Játs, Sikh and Deswális, maintained a strictly defensive attitude, and were both strong enough and energetic enough to maintain themselves against the attacks of the insurgents. The inferior police officials and custom's peons either deserted their officers or actively combined for plunder, but the native officials of the district seem to have on the whole remained at their posts as long as could be expected while several distinguished themselves by their fidelity.

The neighbouring States of Patiála and Bikáner sent considerable bodies of troops to aid the authorities, and though their services were not of a very valuable kind, still the fact showed a feeling of loyalty on the part of these States which should never be forgotten. They also afforded a ready refuge to fugitives, and treated them with hospitality.

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been made over to Bhág Singh of Jínd by the Mahrattás, and were accordingly adjudged to that State. Jamálpur, Tohána and Kasúhán, together with the forts of Badriki and Kankauri, alone remained for adjudication. Of districts affected by the conquest of 1803, Kasúhán originally belonged to Patiála. It was wrested from him by George Thomas in 1798, and from George Thomas in turn by General Perron in 18 2, but on the cessation of hostilities was again made over to Patiála. This tract was accordingly adjudged to Patiála. A strip of country adjoining Kasúhán and known as the Gorakhpur *iláka*, which had been in turn held by Thomas and Bourquin, and had in 1803 been made over to three Chiefs by the British, was claimed by the Rája of Patiála, on the strength of four letters from General Perron, ordering it to be made over to him. As, however, there was no evidence of a transfer of possession from Bourquin to Patiála, Mr. Bell rejected the claim. The forts of Badrikri and Kankauri were adjudged to Patiála on the same grounds as the Kasúhán district. Jamálpur and Tohána were in the possession of Patiála at the time of Mr. Bell's investigation, but it was clear that that State could not have acquired possession prior to 1809, for they were in the hands of the Mahrattás in 1803, and the Bhattís held territory till 1809, which intervened between them and the Patiála frontier. These Mr. Bell adjudged to the English Government. Tohána is included in the present Barwála tahsíl.

There remained for consideration the effect of the re-conquest of Fatahábád, Sirsá and Rániá in 1810 and 1818. In Fatahábád Mr. Bell found 25 villages in the possession of Patiála and 21 in possession of Kaithal. Rája Amar Singh of Patiála had conquered Fatahábád, Sirsá and Rániá from the Bhattís, but the famine of 1783 having completely devastated the country, the Bhattís recovered possession in 1784, and retained it until subdued by the British. The possession of the Sikh Chiefs in Fatahábád dated accordingly from a period subsequent to the conquest in 1809, and the district was adjudged to the English Government. Sirsá, in the same manner was in the possession of the Bhattís until 1818, and though in 1836 the whole was in the possession of the Sikh States of Patiála, Kaithal and Nábha, their claims were rejected, except as to four villages. In Ránia the Sikh possession was ascertained to date from 1821, subsequent to the conquest of the Bhattís, and the claims of the Chiefs were absolutely rejected.

This decision having given to the British Government a tract more than a hundred miles long and from ten to twenty miles broad, a large part of it, including Sirsá,

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Ránia and Abohar, was separated from Hissár and formed into a new district, which was administered by an officer bearing the title of Superintendent of Bhattiána, subordinate to the Political Agent at Ambála. The Government, however, while accepting Mr. Bell's conclusions as generally correct, declared itself willing to take a liberal view of any doubtful points; and the Court of Directors at home, adopting a still more lenient line of argument, sent out directions which ultimately led to the re-opening of the whole question. The position taken by the Court of Directors was the less called for by reason of the fact that the Patiála and other Sikh Chiefs had forfeited by their conduct all claims to consideration. The Rája of Patiála had refused to acknowledge the right of Mr. Bell to make enquiries; he had forbidden the cultivators of the disputed villages to give any information as to the time when they were settled; he had thrown every obstacle in Mr. Bell's way; and had thwarted him to the best of his power. The fact was that the Chiefs being in possession of the whole of the disputed land, could only lose by the enquiry, and they resolved to protract the struggle to the utmost. Mr. Bell, however, received orders to decide on such evidence as he could obtain. He did so, with the results already detailed. But the remonstrances of Patiála had their effect on the Government at home, and on 1st January 1840 instructions were issued to Mr. Conolly to effect some sort of compromise, not in any way surrendering the principle which had been originally laid down, but pressing it against the Sikhs less rigorously. Mr. Conolly submitted his report in May of the same year. He proposed to give up the most valuable portions of the Hissár district, lying principally in the neighbourhood of the Ghaggar, and his proposals were accepted by the Government of the North-Western Provinces. The marginal tabular statement shows the financial result of Mr. Conolly's decision as far as the Hissár district was concerned. Mr. Conolly reported also upon the Bhattiána or Sirsá frontier. Here he was inclined to give up 40 or 50 villages; but the want of an accurate map prevented him from making definite proposals. The Mahárája of Patiála, though he had obtained so much, still, with characteristic obstinacy, held out, and asserted his right to

	No.	Cultivation in acres.	Total area in acres.	Approximate annual value in rupees.
Villages to be restored	119	99,403	272,415	90,000
Villages to be retained	147	68,788	623,255	60,000
Total ...	266	168,191	528,038	1,50,000

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the whole tract. On receiving, however, a peremptory warning that he must either accept what Mr. Conolly gave or nothing, he came to his senses, and consented to take over the villages assigned to him in Hissár, and was paid their revenue, less 20 per cent. for the cost of management from the time they had been in English possession. This final transfer was made in 1842. The adjustment of the Bhattiána border was postponed, pending a survey of the country. This being completed, a report, based upon the scheme suggested by Mr. Conolly, was drawn up in 1842, recommending the restoration of 42 villages to Patiála. No action, however, was taken upon this report. The Rája again and again protested against what he considered a deprivation of territory. The Sikh war of 1846, followed by the transfer of the Political Agency to Lahore, and then the second Sikh war and the annexation of the Punjab, combined to postpone a settlement of the question, and it was not until 1856 that final orders were passed. In that and the preceding year the matter was taken up by Mr. G. Barnes, Commissioner of the Cis-Satlaj States, who proposed the restoration of 20 villages only, urging that the offer of 42 villages made in accordance with Mr. Conolly's proposal had been rejected by Patiála, and had fallen to the ground. The Punjab Government, however, supported by the Imperial authorities, decided that Mr. Ross Bell's decision having once been re-opened, and Mr. Conolly's award endorsed by the Government, it was necessary to abide by the latter. Government accordingly in July 1856 directed 41 villages to be given to the Rája with arrears of revenue from 1843 to 1856. This arrangement, with the exception of the substitution of a few villages for others, was shortly afterwards carried out. Twenty-six villages were made over by the Superintendent of Bhattiána, and five villages, yielding a revenue equal to that of remainder, were transferred by the Bhadaur Sardárs, who received as compensation an assignment on the revenues of Government villages. Thus ended this long dispute memorable on account of its intricacy, and the magnitude of the interests at stake. The origin was in 1803, and its conclusion in 1856, every step being marked by importunity or obstinacy on one side and concession after concession upon the other. The pertinacity of the Sikh almost deserved success; and if the English Government obtained far less than was its clear right, it could at least afford to be magnanimous.

Encroachments from Bíkáner.

Encroachments were also attempted from the Bíkáner side. Within ten years after the British annexation, Bágri Játs of the Bahniwál clan from Bíkáner had fully occupied the sandy tract south of the Ghaggar, now in Sirsá tahsíl, and the Rája of Bíkáner laid claim to this territory. In 1828, however, Mr. E. Trevelyan, who had been deputed to settle the dispute,

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decided that it had not belonged to Bíkáner, but had been successively under the Delhi Government and in the hands of the Bhattís. This tract, consisting then of 40 villages, was finally declared to be British territory, and the claims of the Bíkáner Rája to the Tibi villages between Bhatner and Ránia was rejected.

The changes in the boundary of the district.

In 1837 the tract of country included in the former Sirsá tahsíl with other territory subsequently ceded to Patiála was separated from Hissár and created into a separate jurisdiction, called Bhattiána, which was placed under a separate Superintendent. In 1838 the pargana of Darba, including the sandy tract now in the Sirsá tahsíl to the south of the Ghaggar, was transferred from Hissár to Bhattiána. In 1847 the small pargana of Rori, confiscated from the Rája of Nábha for lukewarmness in the Satlaj campaign, was confiscated and attached to the tract.

In 1858 the district of Bhattiána and Hissár with the rest of the Delhi territory were transferred to the Punjáb, and the district of Bhattiána was henceforth known as that of Sirsá.

In 1861, 24 villages of the Mehám Bhiwáni tahsíl of Rohtak were transferred to the Hissár district; 18 including the town of Bhiwáni, to the present Bhiwáni tahsíl and 6 to Hánsi. In addition to this, 5 villages confiscated from the Nawáb of Jhajjar for misconduct in the mutiny, were in the same year added to the Bhiwáni tahsíl, and 12 villages received from the Mahárája of Jínd in exchange for certain villages in the Thánesar (Karnál) district were added to the Barwála tahsíl. The Tibi villages, 42 in number, were also made over to Bíkáner in recognition of mutiny services.

In November 1884 the Sirsá district was abolished and the whole of the Sirsá tahsíl, consisting of 199 villages and 126 villages of the Dabwáli tahsíl, were added to the Hissár district and form the present Sirsá tahsíl. With effect from March 1st 1889, 15 villages, forming a detached block of British territory, and known as the Budláda *iláka*, were transferred, from the Kaithal tahsíl of the Karnál District and added to the Fatahábád tahsíl of the Hissár District. No transfer of territory to or from the district have taken place since that date.

The Barwála tahsíl containing 139 villages was abolished with effect from January 1st, 1891, and its area was distributed between the three contiguous tahsíls, 13 villages going to Hánsi, 24 to Hissár and 102 to Fatahábád. At the same time 13 villages were transferred from the Hissár to the Bhiwáni tahsíl, and a sub-tahsíl was established at Tohána in Fatahábád.

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Changes of boundary of district.

The short account of the history of the district, which ha[s] been given above, has shown the political and economic conditi[on] of the tract when it came into our hands. The whole of [it,] and perhaps more especially the portion now included in th[e] Sirsá tahsíl, had been reduced to an uninhabited waste by th[e] famine of 1783 and by the struggles of contending armies an[d] predatory bands. With the pacification and political settleme[nt] of the district under British rule an immense stream of immigra[-] tion from the surrounding Native States forthwith set in, and ha[s] continued especially in Sirsá to within recent years.

List of British district officers since 1867.

The following is a list of the officers who have held charg[e] of the district from 1867 to date:—

Name of District Officer.	From	To	Name of District Officer.	From	To
Col. F. P. Forster ...	1867	1880	Mr. A. E. Martineau ...	[illegible]	[illegible]
Mr. M. Macauliffe ...	1880	1881	Mr. C. P. Thompson ...	[illegible]	[illegible]
Major W. J. Parker ...	March '81	Oct. '81	K. Muhammad Aslam ...	[illegible]	[illegible]
Mr. Ogilvie	Oct. '81	Sept. '82	Mr. C. H. Atkins ...	[illegible]	[illegible]
Captain C. F. Massy ...	9-9-82	9-11-82	K. Muhammad Aslam ...	[illegible]	[illegible]
Mr. G. M. Ogilvie ...	10-11-82	27-5-83	Major J. R. Dunlop Smith	[illegible]	[illegible]
Mr. A. H. Diack ...	28-5-83	10-10-83	Mr. F. D. Agnew ...	[illegible]	[illegible]
Mr. G. M. Ogilvie ...	11-10-83	20-10-83	Mr. M. S. D. Butler ...	[illegible]	[illegible]
Col. L. J. H. Grey, C. S. I.	21-10-83	10-5-86	Mr. P. D. Agnew ...	[illegible]	[illegible]
Mr. F. C. Channing ...	11-5-86	30-7-86	Mr. B. Humphreys ...	[illegible]	[illegible]
Mr. M. W. Fenton ...	31-7-86	14-8-86	S. Asghar Ali ...	[illegible]	[illegible]
Lt. C. S. B. Martindale	15-8-86	15-9-86	Mr. B. Humphreys ...	[illegible]	[illegible]
Mr. A. Anderson ...	16-9-86	14-7-88	Mr. B. H. Bird ...	[illegible]	[illegible]
Mr. J. G. M. Rennie ...	15-7-88	13-10-88	S. Asghar Ali ...	[illegible]	[illegible]
Mr. A. Anderson ...	13-10-88	31-5-90	Mr. A. M. Stow ...	[illegible]	[illegible]
Lt. F. P. Young ...	1-6-90	22-7-90	Mr. C. F. Lumsden ...	[illegible]	[illegible]
Mr. A. Anderson ...	23-7-90	14-11-90	Mr. C. M. King ...	[illegible]	[illegible]
Captain C. G. Parsons ...	15-11-90	8-4-91	Mr. H. S. Williamson ...	[illegible]	[illegible]
Mr. P. J. Fagan ...	9-4-91	23-7-91	Mr. C. M. King ...	[illegible]	[illegible]
Captain C. G. Parsons ...	24-7-91	19-11-91	Mr. C. A. H. Townsend ...	[illegible]	
Mr. A. Anderson ...	20-11-91	8-2-93			

Section C.—Population.

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Hissar has a density of total population on total area of [illegible] persons to the square mile and stands eighteenth among the [illegible] districts of the Province. The district stands last of all the districts in respect of the pressure of rural population on the cultivated area with 167·2 persons to the square mile and twenty-fourth in respect of the pressure on the culturable area with 13?·9 persons to the square mile. Although the pressure of the population is not great viewed from these standpoints, yet looked at from the point of view of productive capacity, the district has as dense a population as it can support. Any further increase in population must be viewed with anxiety unless it is the result of a large increase in the area irrigated.

Densit[y of] tahsíls.

Tahsíls.		Rural population, 1911.	Density.
[illegible]	...	182,410	203·0
[illegible]	...	85,512	118·0
[illegible]	...	148,135	150·6
[illegible]	...	111,126	137·2
[illegible]	...	1[illegible]	80·9

The population and density of each tahsíl is shown in the margin, the density being that of the rural population on the total area. Hánsi, which is both the richest, most irrigated and most developed tahsíl in the district, has far the largest rural density, and is approaching the limit of development in this respect.

The Fatahábád tahsíl comes next in spite of its containing some of the most backward parts of the district. A considerable area in it is watered by the Sirhind and Western Jamna Canals and the Ghaggar river, and this combined with the thrifty habits of the Pachhádás, who form a large part of the population, and are content with a low standard of living, accounts for the comparatively high density in this tahsíl.

The pressure of population is, however, by no means excessive, and the gradual increase in the area irrigated will doubtless cause a large increase in population in the near future. In Hissar the low density is to be accounted for by the Hissar Bír, which consists of some 67 square miles of waste land. In this tahsíl also we may expect an increase in the population in the coming decade, due to the development of irrigation.

In the western portion of the Bhiwáni tahsíl characterised by a light soil which is easily, and as a fact has been to some extent, exhausted, population has been decreasing for a considerable period. Little, if any, increase in rural density will take place in this part.

CHAP. I, C. Population. Density by tahsils.

The rural density in Sirsá is far lower than in any other part of the district. It has decreased largely during the last ten years.

The decrease is attributable to the extraordinary drought of the last few years, which has coincided with a large increase in the area irrigated in the neighbouring Fázilka tahsíl of the Ferozepore district. These two causes have combined to cause an exodus from the tahsíl. With the return of good years the tahsíl will probably make a bound forward just as it did between 1881 and 1891. I am inclined to think, however, that unless there is a large increase in the area irrigated the density is never likely to approach that of the other tahsíls of the district.

Towns. Table 11 of Part B.

The district contains 8 towns and 964 villages and the population of the former is shown in the margin.

Bhiwáni	...	35,917
Hissár	...	17,647
Hánsi	...	16,523
Sirsá	...	15,880
Rániá	...	4,384
Rori	...	3,314
Fatahábád	...	2,786
Ellenábád	...	1,624

Bhiwáni, in spite of the famines in its neighbourhood, has maintained its position. Hánsi and Hissár itself show substantial increases, but Sirsá has decreased from 16,415 to 15,880, or nearly 4 per cent., and all the four remaining petty towns show more or less marked decreases. The opening of the Southern Punjab Railway has diverted traffic from Fatahábád to Tohána and Budhláda, and the latter will in time become an important centre of trade. Thirteen per cent. of the population live in towns.

Villages.

The average population of a village in the district is 709 souls.

Growth of population. Table 10 of Part B.

Table 10 of Part B. shows the population of the district as it stood at the three enumerations of 1881, 1891 and 1901.

Owing to considerable changes in the district boundaries accurate figures for the population of 1868 are not available. The increase in the decade 1881-91 was 15·4 per cent. Mr. Maclagan wrote as follows in 1891 :—

"The great development of the Hissár district took place before the census of 1868, and the enormous increase shown in that census fell before 1881 to a petty increase of only 4 per cent. The district has since then been healthy; the births have exceeded the deaths by 9 in the thousand, and the population both in the district as previously constituted and in its present area, has risen 15 per cent. The increase is mainly in Hissár and Hánsi, which are watered by the Western Jamna Canal."

"Sirsá and Fatahábád are still capable of considerable development, but Bhiwáni is now practically stationary."

CHAP. I, C.
Population.
Growth of population.

The following remarks on the fluctuations of population of the district by details of tahsíls are reproduced from the Census Report of 1901:—

Tahsil.	Population.			Percentage of increase or decrease.	
	1881	1891	1901	1891 on 1881	1901 on 1891
Total for the District ...	672,569	776,006	781,717	+15·4	+·7
Hissár ...	98,106	122,299	128,783	+24·7	+5·3
Hánsi ...	130,614	165,689	178,933	+26·8	+8·0
Bhiwáni ...	103,556	127,794	124,429	+23·4	−2·6
Fatahábád ..	183,828	181,638	190,921	−1·2	+5·1
Sirsá ...	156,465	178,586	158,651	+14·7	−11·2

This inset has been slightly modified.

"As the district which suffered most severely from famines in the past decade, the Hissár returns are of special interest, and I give the figures for its tahsíls in the margin.

"The district as a whole shows an increase of 5,711 souls (3,258 males and 2,453 females) or much less than 1 per cent. on the population of 1891, but two of its tahsíls, Bhiwáni and Sirsá, show decreases of 3,365 and 19,935 souls, respectively. Bhiwáni town shows a small increase and Sirsá town a decrease of only 615 people, so the decrease can in neither case be attributed to the decay of the smaller towns noticeable elsewhere.

"Of the population of the district (781,717) 637,186 or 81·5 per cent. are district born as against 628,696 or 81 per cent. of the population in 1891, which shows that immigration was both absolutely and relatively less in March 1901 than it was in February 1891. This is so far satisfactory.

"Examination of the figures of increase or decrease by sexes also appears to show that the effect of the famines on the population has been far less than one would have anticipated.

Tahsil.	Increase + or decrease − by sexes.	
	Males.	Females.
Hissár ...	+4,272	+2,212
Hánsi ..	+6,542	+6,702
Bhiwáni ...	−1,728	−1,637
Sirsá ...	−11,403	−8,532
Fatahábád ...	+5,575	+3,708

"In tahsíl Hissár two-thirds and in Fatahábád three-fifths of the increase is composed of males, and in Hánsi the added females only slightly out-number the males. Again, in Bhiwáni and Sírsá the decreases among the females are not so great as among the males, and thus it would appear that the male has migrated from the dry, famine-stricken tahsíls of Bhiwáni and Sirsá to the irrigated tracts more readily

CHAP. I, C.

Population.

Table 12 of Part B.

The emigration is mainly to the districts, States and Provinces noted in the table below :—

District, State or Province.	Males.	Females.
Lohâru	381	641
Rohtak	3,268	8,912
Gurgáon	448	785
Delhi	1,328	1,993
Karnál	2,929	5,485
Ludhiána	633	698
Ferozepore	10,962	10,548
Faridkot	627	719
Patiála	7,959	16,595
Nábha	806	988
Jind	3,228	8,611
Montgomery, excluding part in Chenáb Colony	600	650
Lahore	743	518
Chenáb Canal	1,110	724
Baháwalpur	880	741
United Province of Agra and Oudh	2,357	1,483
Rájpútána with Ajmer-Merwára	3,724	5,250

The district thus gains 31,424 souls by migration, and its nett interchanges of population with the Districts, States and Provinces in *India* which mainly effect its population are noted in the margin.

Nett gain from (+) or loss (−)	
Lohâru	+2,287
Rohtak	+1,857
Gurgáon	+1,722
Delhi	−2,099
Karnál	−4,458
Ferozepore	−17,169
Patiála	+8,496
Jind	+4,091
Montgomery, excluding part in Chenáb Colony...	−1,081
Lahore	−960
Chenáb Colony ...	−1,824
Baháwalpur	−1,246
Rájputána with Ajmer-Merwára	+46,049

Tahsil.	Gain or loss by intra-Provincial migration.	
	1901.	1891.
Total ...	—13,529	+2,238
Chenáb Colony...	—1,824	...
Patiála ...	+8,496	+8,736
Jínd ...	+4,091	+2,440
Lohdru ...	+2,287	+1,205
Gurgáon ...	+1,722	+2,170
Ferozepore ...	—17,169	—9,052
Karnál ...	—4,458	—2,636
Delhi ...	—2,099	—715

CHAP. I, C. Population. *Table 12 of Part B.*

Comparison with the figures of 1891 shows that the district lost, by intra-Provincial migration alone, 13,529 souls in 1901, while in 1891 it had gained 2,238.

Taking the figures for intra-Imperial migration, *i. e.*, those for migration in India both within the Punjab and to or from other Provinces in India, we have the marginal data.

	1901.
Total ...	+31,351

Ages. *Table 14 of Part B.*

The following statement shows the age distribution per 10,000 of persons of both sexes :—

Age period.	Males.	Females.	Persons.	Age period.	Males.	Females.	Persons.
Infants under 1	104	101	205	25 and under 30	439	372	811
1 and under 2...	55	55	110	30 " " 35	424	373	797
2 " " 3...	120	104	224	35 " " 40	280	221	501
3 " " 4...	113	113	226	40 " " 45	379	339	718
4 " " 5...	117	115	232	45 " " 50	192	139	331
5 " " 10...	726	647	1,373	50 " " 55	241	220	461
10 " " 15...	737	613	1,350	55 " " 60	101	69	170
15 " " 20...	567	445	1,012	60 and over.	258	260	518
20 " " 25...	497	464	961				

Vital statistics. Average birth-rates. *Tables 2—4 of Part B.*

The quinquennial average of births is 28,939 or 37 *per mille* of the population. The highest number recorded was in 1899,

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viz., 37,498 and the lowest in 1900, *viz.*, 19,121. The following table shows the figures by religion and sex :—

Year.	RATE *per mille.*						
	Hindus.		*Muhammadans.*		*All religions.*		
	Males.	Females.	Males.	Females.	Males.	Females.	Both sexes.
1899 ...	46·33	50·83	45·11	47·54	24·9	23·4	48·3
1900 ...	24·63	24·96	23·35	22·70	13·1	11·6	24·6
1901 ...	31·56	33·58	30·86	32·02	16·9	15·5	32·4
1902 ...	41·40	44·01	45·45	45·93	22·7	20·7	43·4
1903 ...	36·42	38·68	35·54	35·19	19·4	17·6	36·9
Quinquennial average ...	36·07	38·51	36·06	36·68	19·4	17·7	37·1

The quinquennial average of deaths for the past five years is 38,484 or 49·2 *per mille* of the population. The average rate in this period was 52·3 for Hindus and 40·2 for Muhammadans.

Average death-rates.

The death-rates for the past five years are given in the margin. The high mortality in 1900 and 1901 was due to fevers. In 1902 the unusual increase in the fever mortality of the district was ascribed by the Civil Surgeon, Dr. Courtney, to cerebro-spinal fever of a very severe and fatal type, which prevailed in an epidemic form during the first quarter of 1902, and was said to be due to the deteriorated condition of the population from previous privations. Plague was imported into the district in 1903, and is now firmly established in the Bhiwáni, Fatahábád and Hánsi tahsíls. The people, as a rule, refuse all official assistance, and if the outbreak is par-

Years.	RATES *per mille.*				
	Hindus.	Muhammadans.	*All religions.*		
			Males.	Females.	Both sexes.
1899 ...	30·9	23·4	29·4	29·2	29·3
1900 ...	103·8	74·9	95·4	97·6	96·4
1901 ...	46·4	36·1	43·2	44·3	43·7
1902 ...	41·1	35·6	39·9	39·3	39·6
1903 ...	40·1	32·6	36·8	39·6	38·6
Quinquennial average ...	52·3	40·2	48·7	49·8	49·2

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Population.

Average death-rates.

ticularly bad, those of them who can afford to do so shut up their houses and go to some other town or village where they have relatives or friends. They are thus liable to cause the infection to spread rapidly over the country. It is interesting to note (see margin) in this district that the female mortality, both of the general population and of children, does not greatly exceed the male, as it does in the adjoining district of Ferozepore, or in many other districts of the Province.

Ages.	Males.	Females.
0–1 ...	9·9	9·6
1–5 ...	7·7	8·3
5–10 ...	3·3	3 5
All ages ...	48·7	49·8

Sexes. *Table* 14 *of Part B.*

The number of males in every 10,000 of both sexes is shown below :—

Census of.		In villages.	In towns.	Total.
All religions ...	1881	5,425	5,339	5,414
	1891	5,356	5,279	5,347
	1901	5,361	5,266	5,349
Census of 1901 ...	Hindus	5,389	5,294	5,378
	Sikhs	5,370	5,688	5,387
	Jains	5,247	5,056	5,184
	Muhammadans	5,286	5,196	5,273

The marginal table shows the number of females to every 1,000 males under 5 years of age as returned in the Census of 1901.

Year of life.	All religions.	Hindus.	Sikhs.	Jains.	Muhammadans.
Under 1 year	965	963	795	814	1,004
1 and under 2	988	989	925	789	1,020
2 " " 3	872	867	783	794	907
3 " " 4	999	988	862	1,011	1,044
" " 5	983	964	912	1,169	1,031
Total under 5	957	949	846	913	998

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ulation. t mortali- ad birth ns.

Only slightly more than half the children born in the district survive the first five years of their lives. The deaths are about equally divided among males and females. If the early hardships and privations, which the child of the ordinary zamíndár has to undergo are taken into consideration, the great mortality shown by these figures will not be deemed excessive. The statistics do not show any tendency to female infanticide on the part of the people as a whole, though it is probably practised to a small extent, by the Ját Sikhs, and also by the higher classes of Rájpúts.

dús.

Among Hindús the following ceremonies are observed when a child is born:—

As the expected time of birth approaches the Dhái, who is generally a female Dhának or Chuhra, comes to the house accompanied by some of the women of the village. If the new-born infant is a boy, a *tháli* or brass dish is beaten to apprise the neighbours of the fortunate event; if a girl is born no such announcement is made.

The Dhái is presented with money and some clothes; and, moreover, takes away some jewels which the members of the family place in the *tikri* or potsherd in which the Dhái washes the new-born babe. These jewels the Dhái returns on the tenth day after the birth, and receives in lieu a further fee. At the birth of a girl the Dhái gets nothing. A Hindu mother is impure for ten days after her confinement This period is called *sútak*. The mother and child live apart in a separate building during this time, and are visited and waited on by women only, one of whom sleeps in the building. A cake (*gosa*) of cow-dung (*opla*) is kept burning in front of the door of the building, and is called *agni-ka-pahra*, being supposed to be efficacious in preventing the approach of evil influences near the new-born babe.

The future destiny of the infant is fixed on the night before the sixth day after birth, and on it the women of the village come and sing, and the family keeps watch all night (*rátjága*). An impecunious person is often known as *chhatti-ka-búkha*, *i.e.*, one who went hungry on his sixth.

On the morning of the sixth day the family send sweetened porridge (*dalia*) round to their friends in the village; the floor of the house is *leeped*, and the mother (*jacha*) is brought out with the infant and set down upon a *píra* or stool. The Náin bathes her, and gets some grain for this.

On the night before the tenth day (*dasúthan*) the women of the family and the Náin *leep* the whole of the house, both

súfa and *ángan*, clothes are washed, all earthen vessels which have been used are broken and new ones procured, and all metal vessels are washed and scoured. On the tenth day the Brahman comes to the house and lights the *hom*, or sacred fire, in which the wood of the *jánd* and the *dhák, til*, barley and sugar (*khánd*) are burned. By way of purification the Brahman sprinkles the whole of the house with Ganges water (*gangajal*) mixed with cow's urine (*gáo mutr*), cow-dung, milk and *ghí*, and he puts a little of the mixture on the hands of each member of the family.

The Brahman and the relatives of the family are then feasted and the women of the village come and sing, receiving for this some uncooked *bájra* moistened in water and mixed with sugar. The father of the infant presents a *tiyál* or suit of clothes, consisting of a *ghagra* or skirt, an *angya* or bodice, and a *dopatta* or shawl to his wife's mother and sister, to his brother's wives, and to his own sister (*nanad*). The latter relative also washes the mother's nipple (*chuchi dhúlai*) for which she gets some jewels or a cow.

On the same day the various village menials bring the new-born infant toys typical of their respective callings, thus the Kháti's wife will bring a miniature bedstead, and will get Re. 1 ; she comes only in the case of a first-born son and not at all in the case of a girl. The Kumhár brings a small earthen vessel, and gets some grain. The Lohár's wife brings a *panjni*, or small iron ring for the foot, and for it receives a garment and some sweetened *bájra*. The Dúm comes and recites the genealogy, and the Chamár brings a leathern *tágri* and ties it round the boy's waist. The Nái puts some *dúbh* grass on the head of the infant's father or grandfather, and the Brahman does the same, each receiving a fee.

The child is generally named on the tenth day. The father makes enquiries of the Brahman, who, after consulting his *patra* or almanac, gives the father four names, beginning with the same letter, to choose from. No such precautions are taken in regard to a girl's name, which the parents fix themselves. The Brahman receives 4 annas for the ceremonies of purification and naming in the case of a boy and 2 annas in the case of a girl. The *sútak* ended by the rite of *hom* is the only ceremonial observance in the case of the birth of a girl. About a month after the birth, as soon as the mother can go out, the ceremony of *jalwa pújan* is performed. The mother bathes, and placing a vessel of water and a cup (*katora*) containing sweetened *bájra* on her head, she goes to the village tank accompanied by the women and children of

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the village. She places the *bájra* on the *ghát* of the tank, and does obeisance to it, after which she distributes it with some sugar to the children, and then returns home.

The above is a fairly accurate outline of the birth ceremonies as practised by Hindu Játs. In the case of other Hindu tribes they are practically the same with unimportant differences, except in the case of the Bishnoís. With them the period of *sútak* extends to thirty days, and during that period the mother lives apart with the child, and may not go near fire, nor touch a cow. At the end of that period she is purified by the ceremony called *chinta dena*, in which water is sprinkled, the *hom*, or sacred fire, burnt, and *mantrás* read, and at the same time the child receives *páhul* or baptism, and is received into the Bishnoi faith. This rite consists mainly in putting a few drops of *charan*, or consecrated water, into the child's mouth.

Musalmáns.

The birth ceremonies in the case of Musalmáns differ somewhat. No formal announcement of the birth is made, but the village Kázi is summoned and repeats the *azán* in the infant's ear. There is no *sútak*. On the sixth day the mother is bathed, and on the tenth (*dasuthan*) sweetened rice is cooked and the relatives fed. The mother is also bathed on the twentieth and thirtieth day. On or after the fortieth day the infant's hair is shaved and the Nái, who performs the operation, is supposed to receive a weight of silver equal to the weight of the hair. As a fact, he generally receives one or two rupees. The mother is bathed, and the family fed on this day. As in the case of Hindús the menials bring offerings, but on the fortieth day. The Lohár gets Re. 1 for his *panjni*; the Kháti the same sum for a toy-cart; the Chamár brings the child a leather necklace and the mother a pair of shoes, and also gets Re. 1. The name is given on the fortieth day by the women of the family. The first name found on opening the Korán haphazard is taken sometimes. People who are well off perform the *akíka* when the child is one year old; it consists in sacrificing two goats in case of a boy and one in case of a girl. Circumcision (*khatna*) is performed by the Nái when the boy is between the age of 5 and 12. The Nái receives Re. 1-4-0 for the operation.

Sex statistics.

The males in this district exceed the females by about 55,000. The excess is to be seen at every age and for every religion, though perhaps it is most marked up to the age of 15. Thereafter the difference is redressed by the importation of wives in large numbers from the surrounding Native States. The excess is due, in the first instance, to a marked excess of male over female births, while deaths of males on the whole

do not greatly exceed those of females, and in many years are considerably less than the latter.

Civil condition.

The statistics as to civil condition are contained in table 14 of Part B. Two important facts are proved, first that infant marriage is most uncommon, and, secondly, that the number of widows is very small compared with the number of persons married. The latter fact leads to the conclusion that widow remarriage is very common in the district. This conclusion is confirmed by independent inquiries I have made. The fact that women are less numerous than men has encouraged the practice of taking money for girls given in marriage. There are now very few classes of the community among which this practice is considered derogatory. In most cases the woman is a mere chattel. When yet a child she is betrothed, and a fixed sum is paid to her father when this ceremony takes place. Later on she is married, and more money passes. When she attains the age of puberty the *mukláwa* ceremony takes place, and she cohabits with her husband. If her husband dies, she husband's nearest agnate has the right to marry her by the *karewa* form, and if he refrains from exercising this right, either because he is married himself or for any other reason, he sells the girl to some other person. The woman herself has absolutely no voice in any of these transactions. Wherever she is she is treated as little better than a slave.

In her father's house she may have some love and affection bestowed on her, but in her husband's house she becomes the unpaid servant of all her husband's relatives. The most surprising thing about this system is the wonderful patience with which the women bear their lot. Now and again a wife will run away to her father's house if her husband beats her too frequently or makes her work too hard, but as the father, if he is an honest man, invariably returns his daughter to the husband, who does not hesitate to punish her for her escapade, this expedient is not often resorted to. It more frequently happens that a woman will run away with another man. This is not because she is immoral, but because the other man has promised her less work and fewer beatings than her husband gives her. Whenever such a case arises the injured husband always tries to get back the girl, but failing this he is quite content if he is paid the sum he gave for her; if he cannot get even this, he usually goes to law. He does not appear to be moved by any motives of honour or jealousy. He is merely annoyed because his chattel has been stolen, he would probably be equally vexed if a thief had raided his plough-oxen.

This peculiar relation between the sexes has produced the criminal known as the *barda-farosh*. This man usually entices away wives from their husbands by promising them

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jewels, or a comfortable home, and when he has obtained possession of a woman he does not scruple to sell her for what he can get. Sometimes he stipulates for jewels to be given to the girl, but, as a rule, all he cares about is the money payment to himself. The profession of *barda-farosh* is a lucrative one, but it is not without its dangers, as there is always the risk of a prosecution for kidnapping or abduction, and it is never certain what evidence the woman, whose evidence is usually all-important, will give in the case. If her new home is more comfortable than her husband's, and if she does not wish to return to her husband, her evidence will probably result in the triumphant discharge of the accused. If, however, she finds that in leaving her husband she has jumped from the frying-pan into the fire, she is just as capable of giving evidence which will cause the accused to be imprisoned for a long term.

These remarks apply in their entirety only to Játs and castes of like or lower standing. Among Rájpúts women are, of course, very strictly secluded, and they do no work in the fields, though they have to look after all the internal household management.

Still even among the highest castes and among the most educated classes woman is looked on as a being far inferior to man, and little better than the absolute property of her husband.

Customs connected with betrothal and marriage, Hindús.

The ceremonies connected with betrothal and marriage are marked with even great detail and elaboration than in the case of those connected with birth and death. Among Hindu Játs, both Deswális and Bágrís, they are much as follows:—Betrothal (*náta*) is performed by the ceremony of (*sagái*) when the bride and bridegroom are still of tender age. The affair is at first informally arranged by the parents, and if matters are satisfactory, they then proceed to the formal betrothal. In this the bride's father sends his family Nái with Re. 1 and a cocoanut (*náryal*) to the house of the boy bridegroom (*dulhá* or *nosha*). The latter in the presence of his relatives is seated on a *patra* or low stool, and receives Re. 1 and the *náryal* from the Nái, who also makes a *tika* on his forehead, and puts sweetmeats into his mouth, and some are also distributed to the spectators. The betrothal is then completed. The Nái is feasted, and, after receiving Rs. 2-4-0 in cash and a *khes* or wrap, departs.

In cases where the bride is sold by her parents, the betrothal is complete when the price is fixed and a part of it paid.

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Population.

Customs connected with betrothal and marriage. Hindús.

After the betrothal is complete, the *sáwa* or *lagan, i. e.,* an auspicious date for the wedding is fixed by the Brahman or *parohit* of the bride's family some five or six weeks before the marriage. The Nái is then again sent by the bride's father to the boy's father with a *tewa* or letter written on paper stained yellow, which announces to him the date or *lagan* fixed for the wedding. With the *tewa* the Nái takes Re. 1 and a cocoanut, and also a *tiyál* or suit of clothes for the bridegroom's mother. On the evening of the Nái's arrival the boy's relatives are all collected, and the rupee and cocoanut (*náryal*) are presented to the boy, the *tewa* to his father, and the *tiyál* to his mother. For several days before the marriage procession (*barát* or *janet*) starts from the boy's village he is feasted by his relatives in the village at their houses in turn, and on these occasions he receives the *bán, i. e.,* his body is rubbed over by the Nái with a mixture (*batna*) of flour, turmeric and oil. The boy receives five, seven or nine *báns,* and the girl receives two less in her own house. The number of *báns* to be given is communicated in the *tewa* announcing the date of the marriage. The day upon which the first *bán* is given is called *haládhat.* The guests who are to accompany the *barát* are invited by receiving small quantities of rice, coloured yellow with turmeric. These guests assemble at the boy's village before the *barát* starts, and just before the start pay each their *neondha* (*neota*) or contribution to the expenses of the marriage.

Neota.

The system of *neondha* or *neota* is a curious one; it will be understood by an example. *A* invites *B* to the marriage of his son. *B* presents a *neota* of Rs 5; if subsequently *B* has a marriage he will invite *A,* who will pay perhaps Rs. 7 *neota* to *B*; the excess Rs. 2 is called *badhau,* and *B* will have to pay at least this amount of *neota* to *A* on the next occasion of a marriage in *A*'s family. The account can be closed by either party on any occasion paying no more than the exact amount of the excess due from him. A very large sum offered as *neota* will be sometimes refused, in the fear that it will be difficult or impossible to repay it. Only those are invited as guests to the wedding who owe this *neota.*

The boy's maternal uncle (*mámu*) presents the *bhát* before the procession starts; it consists of clothes and jewels for the boy's mother, and is a free gift. He also presents clothes to the other relatives of the boy. The Brahman or Sunnár ties the *kangan* or bracelet on the boy's wrist, and marshalled by the Nái the procession starts. At this point among the Játs the bridegroom's sister seizes his stirrup or the nose string of his camel as if to stop him, and she receives a small present as an inducement to let him proceed. *Thápas* or handmarks

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of red *geru* are put on the wall of the house of both bride and bridegroom on the first day on which the *báns* are given, also on the bride's house the day before the *barát* reaches her village, and on the boy's *angan* the day before it returns.

On approaching the bride's village shortly before sunset the *barát* halts in the *gora,* and the village Nái comes out to meet it with a vessel of water; he is followed by the Dhának with a smouldering *gosa* or cake of cow-dung, and both get a small fee from the bridegroom's father. Among the Deswáli Játs the bride's father with his relatives then comes out to meet the *barát,* and present the boy's father with some *laddús* or sweetmeats, Re. 1 and a cocoanut, while his Brahman puts a *tika* on the bridegroom's forehead and a *será* or cap on his head. *Hakk gwár* or *gora* (a fee of Re. 1) is often paid to the headman of the village.

Among the Bágrís the girl's father and his relatives only come as far as the village *chaunk,* the *barát* advances and meets them there, and the presentation of the cocoanut, &c., takes place there. When all this has been satisfactorily accomplished the *barát* advances to the bride's house for the ceremony of *dhukáo.* The bridegroom dismounts, and among Deswáli Játs there is a mimic scuffle, in which the boys of the village attempt to mount his horse. The bridegroom with a branch of the *ber* or *jhárberi* then strikes the *toran,* a small wooden frame made by the Kháti for Re. 1, and suspended over the bride's door; her father seizes the *jhárberi* branch and pulls it into the house. The bride's mother and sister then measure (*mápna*) the bridegroom with a cloth, and the former performs the ceremony of *árata* by waving a dish containing a lamp and other articles round his head. The bride's mother and sister are presented with Re. 1-4-0 each, and the bridegroom and his friends then return to the *jandalwása,* or place in the village set apart for the members of the marriage procession. The above ceremonies take place about sunset or a little after. After this the bride's mother and her other female relatives take rice to the *jandalwása* for the members of the *barát.*

The marriage ceremony.

The actual marriage ceremony (*phera*) always takes place after nightfall at the bride's house, in the *ángan* of which a *mánda* or canopy is erected. The Brahman *parohits* or family priests of both parties are present. The bridegroom and his friends and relatives proceed to the bride's house. The latter is brought in, dressed either in clothes previously sent by the bridegroom's father from the *jandalwása* or in those presented as a *bhát* by her maternal uncle. The bride and bridegroom sit down, she on a *píra* or high stool on his right hand, and he on a *patra* or low stool. The Brahman makes a *chaunk,* and lights the *hom* or sacred fire. *Mantras* or sacred texts are read, and

the boy's right hand is put into that of the girl on which some *menda* has been rubbed.

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The girl's Brahman then calls upon the girl's father to perform the *kanyádhan*. The latter then puts two *paisas* into the boy's hand and the girl's Brahman pours water on them; the father then says that he gives his daughter as a virgin (*kanya*) to the bridegroom who accepts in a form of words called *súsat*. The girl's Brahman then knots her *orhna* to the boy's *dopatta*, and the *phera* or binding ceremony then takes place. The girl and boy both circle slowly four times round the fire, keeping their right sides towards it. Among the Deswáli Játs the girl leads in the first three *phera*, and the boy in the last; the Bágrís reverse this; with them the boy leads in the first three and the girl in the last. After the fourth *phera* the boy and girl sit down, their positions, however, being changed, the bridegroom now sitting on the girl's right.

While the *pheras* are going on the Brahmans of both parties recite their respective genealogies, and that of the girl calls upon the girl's father to do *gáodán*, upon which the latter presents the Brahman with a young calf or cow, and the girl's relatives give similar presents to the boy's father (*samdhi*). The girl's Brahman receives Rs. 6 or Rs. 7 for his share in the ceremonies. The bride is then given some *laddus* and goes into the inner apartments. The boy's *sera* is received by his mother-in-law, who gets Re. 1, and he then returns to the *jandalwása* leaving his *dopatta* still knotted to the *orhna* at the bride's house.

After-ceremonies.

The day succeeding the *phera* ceremony is called *bandhár* or *badhár*, the bridegroom with the *barát* is fed both morning and evening at the expense of the bride's father, and the same is the case on the next day when the *bida* or formal departure of the *barát* takes place. On that day the bridegroom's father proceeds to the bride's house, and presents the *bari* or present of clothes, jewels, &c. In the evening the *barát* assembles at the bride's house, and the bride's father brings the *dán*, which consists of a bedstead, or *chárpai*, under which are placed all the brass household vessels which the bride is to take with her. The boy's father gives the *kamíns* some fees, and the *neota* is collected from the bride's guests just as was done previously in the boy's village. The actual departure of the *barát* takes place next morning. As the procession moves off the girl's mother puts a red handmark (*thápa*) of *geru* on the back of the boy's father.

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The village *náin* and the bride's brother accompany her to the bridegroom's village. On approaching the latter the bride and bridegroom with the *náin* stay outside, and the rest of the procession enters the village. The women of the village then come out singing. A vessel of water is placed on the girl's head, and they proceed to the bridegroom's house. At the door the bridegroom's mother measures both bride and bridegroom with a cloth and with the *bilona* or (churning stick), and sprinkles some water out of the vessel on the girl's head, the rest she throws away. The boy's sister then bars the door (*báharrukái*) and receives a small present in order to induce her to open it. Inside the house seven *thális* or dishes are placed on the ground in a row, the bridegroom walks along and pushes them on either side with his foot. The bride then has to pick them up and put them inside one another without allowing them to make any sound by knocking together.

The game of *kangan khelna* then takes place ; the bride unties the bridegroom's *kangan* or bracelet, and the bridegroom does the same for her. These are put into a *parát*, a flat dish containing water or *lassi*, into which also a ring (*chhalla*) has been put. The bride and bridegroom then make snatches into the dish, she with two hands and he with one, in order to get out the ring, whichever of them catches the ring first is supposed to win. The bride is then taken off to worship the village deities, such as the Bhumia and the Sitala, &c. On her return the ceremony of *munhdikhái* is performed. The bride receives small presents from her relatives as inducement to remove her *orhna* and show her face. Next day *gotkundála* takes place. In this the bride is received into the bridegroom's clan or *gót* by eating out of the same dish as the bridegroom's sister and his brother's wives.

The following day the bride returns with her brother and the *náin* to her village, where she stays till *mukláwa* takes place some time, perhaps several years, afterwards.

ukláwa.

The *mukláwa* ceremony is performed after the bride has reached puberty, and an odd number of years after the actual marriage. After the *mukláwa* the bride finally settles in the bridegroom's house, and they live as man and wife. The above is an outline of the marriage ceremonies as practised among Játs, and with minor and unimportant differences it applies generally in the case of other Hindu tribes, except Bishnois.

rriage ceremies among nois.

Among them the proposal for a betrothal comes from the bridegroom's relations, and not from those of the bride,

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Marriage ceremonies among Bishnois.

as in the case of other Hindús. If matters are satisfactory, the deputation returns and fetches the bridegroom's relations. They proceed again to the bride's house and present Re. 1 and a cocoanut, which the bride accepts and the betrothal is complete. When the date or *lagan* has been fixed, in place of the *tewa* or *pili chitthi*, a yellow string (*dhora*) with a number of knots on it, corresponding to the date fixed for the marriage, is sent by the bride's relatives to those of the bridegroom.

After the arrival of the *barát* at the bride's village the *dhukáo* takes place as in the case of other Hindús. Instead of the *torán*, a rope is suspended over the door of the bride's house.

The marriage is performed at night. No. *phere* are performed ; the binding ceremony is the *píri badal*, or exchange of stools by the bride and bridegroom, who also take each other's hands (*hathlewa*).

Musalmáns.

The marriage ceremony among Musalmán Rájpúts differs somewhat from that in vogue among Hindús, although it is easy to see that they were one and the same, and that the Musalmán ceremony is the Hindu one changed to make it fit in with the Musalmán creed.

As in the case of Hindús, after preliminary arrangements between the two fathers, the bride's father sends his Nái to the bridegroom's father, the Nái presents the bridegroom with Re. 1 and clothes, and distributes sugar. A *tháli* or dish is placed on the ground into which the by-standers put money, and out of this the Nái takes Re. 1 as a *neg* or fee. The boy's father gives him Re. 1 also and a *thán* or piece of cloth. The ceremony is called *ropna*, and the betrothal is then complete. The next ceremony is the *sinaára*. This consists in the boy's father going with his Nái to the bride's house, taking with him a *hasli* and a garment for the latter, and also a *hansli*. The bride's father in his turn presents the bridegroom's father with a *pagri* and a *chádar* or *thán*.

When the girl is sold, the betrothal (*ropna*) consists merely in an offer, and an acceptance of the girl for a price, together with part payment of the latter, amounting to at least Rs. 20.

When the date of the marriage is fixed the Nái is sent by the bride's father with a yellow letter announcing the date, and in the case of a sale he is instructed to deliver this letter only on payment of the balance of the price. In an ordinary marriage the Nái takes Re. 1 and a *reza*, a kind

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of garment, with him for the bridegroom. The Nái gets Rs. 2-4-0 and a garment, as *neg* (fee) on this occasion.

The *bán* ceremony is performed, and *neondha* (*neota*) collected as in the case of Hindús. The *barát* or *janet* on reaching the boy's village goes straight to the *jandalwása*, and does not halt in the *gora*. At the former place they are met by the bride's people with their Nái who gives the members of the *barát sharbat* to drink (*serba*). Re. 1 and a *reza* (garment) is given to the bridegroom, and the latter's father distributes Rs. 4 among the *kamíns*. The *barát* must reach the village shortly before sunset. After sunset the bridegroom and his friends go to the girl's house. The *nikáh* or Musalmán marriage service is then read first to the girl who is in the inner apartment and then to the boy bridegroom who is outside. The *ijáb kabúl* or acceptance of the contract of marriage then takes place. The ceremonies on the day of *bida* are much the same as in the case of Hindús. As among Hindús the bridegroom's sister tries to bar the house door when the *barát* returns to his village, and has to be appeased by a present.

Among Ranghars, *i. e.*, Musalmán Rájpúts, the girl stays for good in the bridegroom's family after marriage, and no separate *mukláwa* takes place; when, however, six months or a year after the *phere* she goes to see her parents, they give her some presents which they call *mukláwa*. It is evidently a relic of the Hindu ceremony.

Among Musalmán Gujars the betrothal seems to be more of the nature of a bargain in which the bride is sold for a price. The bridegroom's father sends a male relative, or a female of the bride's village to arrange matters with the bride's father. Formerly the messenger used to present Rs. 2 to the girl's father and used to receive a garment from him. Now the custom is for the messenger to give Rs. 21 to the bride's father and to receive some clothes in return. The Nái apparently takes no part in the betrothal. When the date of the wedding has been fixed, which is always a Thursday, the Nái is sent with a string in which are tied as many knots as Thursdays will intervene between the date of despatch and the wedding. The rest of the ceremonies are much the same as in the case of Ranghars.

Karewa.

The foregoing ceremonies are only practised in the case of the first marriage of the boy and girl. In case of widowhood the ceremonies are much curtailed, and, as a rule, the *karewa* form of marriage takes place. In this form there are practically no ceremonies beyond the feeding of the brotherhood, and

riag… es an… ois.

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Karewa.

even this is often omitted. The mere fact of cohabitation and the acknowledgment by the man that the woman is his wife is ordinarily deemed sufficient to bind both parties.

Polygamy is exceedingly rare in this district even among Muhammadans, and polyandry, acknowledged as such, is non-existent, though it is not uncommon among Játs and lower castes for a woman to be shared in common by several brothers, though she is recognized as the wife of only the eldest of them.

Meaning of the ceremonies.

The marriage ceremony bears distinct traces of having grown out of a primitive system of marriage by capture and some customs connected therewith, which have only lately been given up, point even more clearly to this. When the *barát* halted on the outskirts of the bride's village, a mimic battle with *kankar* (pebbles) used formerly to take place between the members of the procession and the village boys. The meeting of the bride's father and the bridegroom's father in the *gora*, or in the village *chaunk*, looks like the vestige of a *pancháyat* in which the village comes to terms with an attacking force. The red hand-mark put on the bridegroom's father as the *barát* leaves the village is certainly a token of the forcible abduction of the bride, and the ceremonies at the bridegroom's village after the return of the *barát* were evidently originally meant to indicate that the bride was henceforth bound to render services to her captor.

Language.

The languages or rather dialects of the district, as tabulated in the Census returns, may be properly placed into three broad classes: the Hindí (Hindustáni) dialect or dialects, the Bágri, and the Punjábí.

Urdú.

Hindustáni includes Urdú, which is, of course, nowhere a rural dialect, but confined to the more educated classes in towns, and it is needless to dwell on its characteristics here.

Hindí.

The Hindí, in which is comprised a large portion of the dialects of the district, may be taken to mean the common speech of the peasantry of the south-eastern Punjab, the original standard type of which is, or perhaps rather was, the Brij dialect of Mathra. It is, of course, not the case that the Hindí of the district conforms entirely to that standard, but it does so sufficiently to be differentiated thereby from the neighbouring Bágri and Punjábí dialects.

The most important characteristics of the rural Hindí are perhaps too well known to require detailed treatment here.

The boundaries of the tract in which a more or less pure Hindí is spoken in this district may probably be de-

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fined as follows, *viz.*, all that portion of the district south of a line drawn from Fatahábád to Tohána and east of a line through Fatahábád, Hissár and Kairu. This includes considerably more than half the area of the four southern tahsíls of the district.

Across the northern boundary of this tract, we come to Punjábí-speaking Pachhádás of the Náli tract, and to the north-west of Fatahábád lies the Sirsá tahsíl in which pure Hindí is practically unknown.

Bágri.

Across the western boundary of the Hindí-speaking tract we come to what may be regarded as debateable ground between Hindí and Bágri. There is no hard-and-fast line at which Hindí ends and Bágri begins. The change takes the form of an even broader pronunciation of the vowels than in Hindí, and then a gradual change in the vocabulary, but within the limits of tahsíls Fatahábád, Hissár and Bhiwáni the change is so slight that it is doubtful whether it can be said that true Bágri is spoken anywhere in these tahsíls. A considerable part of the debateable tract is held by Bágri immigrants, and the effect of the immigration has been to introduce a decided Hindí element into their Bágri rather than the reverse.

True Bágri, as distinguished from Hindí, is probably spoken in the south-west of the Sirsá tahsíl.

The original or standard type of Bágri, the language of the Bágar, appears to be the dialect of Márwár or Jodhpur which is prevalent through Western Rájpútána. It is sometimes said to be a dialect of Hindí, and this is true if Hindí is taken to mean the language of Northern India; in the sense, however, in which Hindí has been used above, the fact is not so much that Bágri is a dialect of Hindi as that Hindi and Bágri are sister dialects which fade away into each other at their point of junction.

Punjábi.

On crossing the northern boundary of the tract defined above we first meet with Punjábí among the Pachhádás of the Ghaggar valley ; the same language is found all the way down the length of the valley into the Sirsá tahsíl, and nearly to the point where it crosses the Bíkáner border. In the portion of the Sirsá tahsíl south of the Ghaggar valley, Bágri is the ordinary speech which changes to Punjábí on the north of the Ghaggar. Thus the Punjábí speaking tract embraces the valley of the Ghaggar and the portion of the district to the north of it.

Pachhádi.

In tahsíl Fatahábád Punjábí, as spoken by the Pachhádás, and the Hindí are brought into contact, while in Sirsá this same form of Punjábí and the true Bágri meet each other.

The Punjábí of the district may be divided into two dialects—Punjábí properly so-called, the natural tongue of the Sikh Ját, and the speech of the Musalmán Pachháda from the west, which is known as Pachhádí.

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Pachhádi.

Both the real Punjábì and the Pachhádi are characterised by shortness of the vowels; but Pachhádi is distinguished from true Punjábi by the still greater prevalence of nasal sounds, and by a slight admixture of Hindí and Bágri words. The true Punjábí is spoken by the Sikh Játs in the Sirsá tahsíl, north of the Ghaggar, in Budhláda, and by the colonies of Patiála Sikh Játs found here and there along the Ghaggar in the Fatahábád tahsíl. Pachhádi is, however, the common form of speech on the Ghaggar along the whole of its course in this district, and is found in villages at considerable distances to the south of that stream.

Punjábí and Bágri are not different languages, but different dialects of what has been called the Western Gaudian group of the Indic languages, both closely connected with Sanskrit. The most striking difference between the two dialects is perhaps the difference in accent and in the pronunciation of the vowels which makes the speech of a Ját from the Bágar sound so different from that of a Sikh Ját from the Málwa, even when the words they use are pretty much the same. The vowel *a* especially is pronounced differently by the two classes; for instance, the Sikh calls himself Ját with the short *a* pronounced much like the English word "jut," and the Bágri calls himself Ját, with the long *á* pronounced like the *a* in "far," or rather like the *a* in "saw"; and so all through, the Punjábí shortens his *a's* as much as possible, and the Bágrí pronounces them as broadly as possible. Even the *á*, which is the termination of so many words is pronounced by the Bágri more like *o* or *aw*, *e.g.*, the word "*káká*" ="father's younger brother," is pronounced "cawcaw," and the people themselves in writing Bágri words often spell this sound with *o* and not *á*. Similarly in pronouncing the other vowels the Bágri makes them as broad as he can and the Punjábí cuts them short, at the same time often doubling the following consonant, *e. g.*, Bágrí "*tábar*" (child), Punjábí "*tabbar*" (wife); Bágri *tibá* (sandhill), Punjábí *tibba*; Bágri *kút* (bruise), Punjábí "*kutt*." Bágri is very free from nasal sounds which are common in Punjábí and Pachhádi, especially in the latter. In many words Bágri has dropped the *r* which has been maintained by the Panjábí of the Satlaj, *e.g.*, Bágri '*gám*' (village), Punjábí '*granw*;' Bágri *pota* (grandson), Punjábí *potra*; Bágri often has *b* for the sound pronounced *v* or *w* by Punjábí, *e.g.*, Bágri *bánt* (divide), Punjábí *vand*. Bágri has a greater tendency than

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Punjábí to adopt words with cerebral letters, *e.g.*, Bágri '*kathe*,' (where), Punjábí "*kitthe*." Bágri pronounces some of its surds like sonants, *e.g.*, the Urdú affix '*ká*' is pronounced and even written "*go*." A similar tendency is sometimes seen in Punjábí, *e.g.*, the participial termination '*dá*' for '*tá*,' but aspirated sonants are often pronounced like surds, *e.g.*, '*ghar*' (house) sounds very like *khar*, *Bhatti* like *Patti*, and "*Dháríwál*' (the name of a clan of Sikh Játs) like "*Tháliwál*." The result of these differences is that Bágri is distinguished by its broadness and coarseness, Punjábí by its sharpness, and Pachhádi by its nasal sound. Bágri seems to be spoken from the back of the head, Punjábí from the front part of the mouth, and Pachhádi through the nose.

There is a great difference in the vocabulary of Punjábí and Bágri, many of the commonest objects being called by totally different names. Indeed, there is an extraordinary variety of words within each dialect for the objects and operations of a peasant's every-day life, for domestic animals in all stages and conditions, for clothing of every kind, for utensils and implements, articles of food and ordinary operations in the house or in the field. Even the prepositions and conjunctions differ in the different dialects.

Notwithstanding these differences the structure of both dialects is essentially the same. Yet there are also great differences in the inflections. The Hindustáni affixes of the possessive case *ká kí ke* become in Bágri *go gí ge* or rather *ro rí re*, and in Punjábí *dá dí de*, fem. pl. *diyán*; the dative affix in Hindustáni *ko* becomes in Bágri *ne*, in Punjábí *nún*. The affix denoting the agent of a past act, in Hindustáni *ne*, is often dropped in Bágrí and almost always in Punjábí. The ablative affix instead of the Urdú *se*, is in Bágrí *sún* and in Punjábí *thon* or simply *on*. The plural base in both dialects generally ends in *án* instead of the Urdú *on*, and is often retained in the nominative of a masculine noun ending in a consonant where the Urdú drops it. The pronouns and their oblique cases are expressed very differently. In Bágri the tense which in Urdú is the subjunctive is used for the present, while in Punjábí as in Urdú the present tense is expressed by a participle with some form of the verb '*hai*,' *e.g.*, Urdú '*kartá hai*,' Bágri, '*kare*,' Punjábí '*kardá hai*' (he is doing). The present tense of the auxiliary verb is much the same in Punjábí as in Urdú, but in Bágri the *h* gives place to *s*, *e.g.*, Urdú '*hai*' (is), Bágri '*se*,' Punjábí '*hai*.' The past tense differs in all three, Urdu '*tha*' (was), Bágri '*há*,' Punjábí '*sá*' or '*si*'. The gerund which in Urdú ends in *ná*, ends in *an* in Punjábí and in *bo* in Bágri, *e.g.*, Urdú *kháná* (eating), Bágri *khábo*, and Punjábí *kháuan*. Their very interjections are different, *e. g.*, instead of the Urdú *hán* for

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'yes,' the Bágri says *hámbe* and the Sikh *áho*. The syntax of both dialects is very much the same, the most noticeable difference being the peculiar use made in Bágri of the phrase *ko nín*= the Urdú *koi nahín* ('not at all'), *e.g.*, *dána ko hoiyá nín*, with the emphasis very much on the *ko*, meaning "no grain was produced," or *ko gaya nín*="he did not go."

Others.

The Báwariyás have a dialect of their own which has sometimes been considered a sort of thieves' slang, kept up to facilitate their combination for purposes of crime; but the great mass of the Báwariyás in this district are not at all given to crime, and have no desire to conceal their dialect; moreover, it is spoken most commonly by the women and children, while the men, at all events in their intercourse with their neighbours, speak in ordinary Bágri or Punjábí. It seems probable that it is simply the dialect of the country of their origin kept up by them in their wanderings.

The Náts, Sánsís and some others of the wandering tribes also have dialects of their own.

The statistics showing the local distribution of tribes and castes are contained in Table 15 of Part B.

Tribes and Castes.

Local distribution of tribes and castes.

The general distribution may be briefly summarized thus. The eastern half of Bhiwáni contains a large number of Hindú Rájpút villages, while the rest is occupied by Játs who are Deswális to the east and Bágris to the west, and also by a large number of Musalmán Rájpúts of the Játu clan. Hánsi tahsíl is almost wholly occupied by Játs except for a group of Musalmán Játu Rájpút villages to the south-west.

In Hissár Játs and Rájpúts, the latter mostly Musalmáns, are intermingled, but Játs predominate on the east side of the tahsíl.

The southern half of the Fatahábád tahsíl is held by Játs for the most part, who are Deswális on the east and Bágrís on the west. North of the Játs we find Musalmán Ranghars and north of them again, along the Ghaggar valley, Pachhádás with some admixture of Sikh Játs from Patiála and Musalmán Dogars from the north.

In Sirsá the Bágri Játs are found alone to the south of the Ghaggar, the Pachhádá along the Ghaggar and the Sikh Ját to the north of the Ghaggar in the Rohi tract. On the western lower of the latter, there are a few villages of Bágri Játs.

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Former inhabitants History of tribal colonisation.

The limits of tribal territories as at present in existence are the result of a comparatively very recent colonisation. In regard to the former inhabitants little is known, and but little can be gathered from what we do know. The settlement of the Tunwár Rájpúts from Delhi in this district is probably the earliest tribal movement of which we have any authentic record. This has been dealt with in Chapter II, and will be noticed below. They appear to have been followed by Chauhán Rájpúts, who did not apparently, however, come in large numbers, or if they did, only made a temporary stay. The Játu Rájpúts, a younger branch of the Tunwár clan, entered the district from Rájpútána after the expulsion of the clan from Delhi. The Punwár Rájpúts made their appearance in the south-eastern corner of the district at an early date. Tradition says that they were allied by marriage with the Chauháns of Delhi from whom they received a grant of territory around Kalánaur and Rohtak. Thence they found their way into this district where they came into conflict with the Játús who stayed their further progress.

The predecessors of the present tribes of Deswálí Játs appear to have advanced into the district from the south-east, and many of their villages on the eastern border are very old.

The Sirsá tahsíl was no doubt the seat of a fairly advanced civilisation in ancient times, but when the tract came under British rule, it was, and had been for a long time, an uninhabited waste, and there is practically no information available as to the former distribution of tribes in that part beyond this that the non-descript collection of tribes, now known as Pachhádás, have for ages led a wandering predatory life with their herds of cattle along the banks of the Ghaggar.

The four southern tahsíls of the district thus present more or less definite traces of ancient tribal colonisation, but the limits of the ancient tribal territories have been greatly obliterated by the widespread desolation ensuing upon the famines and political disturbances which the district experienced before the establishment of British authority. The condition of the district at that epoch has been sketched in Chapter II, and it is from that epoch that the modern colonisation and development of the district dates.

Modern colonisation.

That colonisation was in part a return of the former inhabitants and partly an immigration of entirely new tribes. Some of the larger and stronger village communities on the Ghaggar along the Western Jumna Canal and in the eastern portions of the modern tahsíls of Hánsi and Bhiwáni managed, but with difficulty, to maintain their existence through all

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Population.

Modern colonisation.

the troublous times which preceded British rule. Many of their inhabitants, it is true, threw up their land and fled, but the villages, as a whole, continued to exist as inhabited units (*basásat*). The smaller and weaker villages, of course, disappeared, the inhabitants either flying towards the districts on the east or else congregating for safety in the larger villages in their vicinity.

Bágri Játs.

With the restoration of law and order the former inhabitants in many cases returned to their lands, and thus the rough features of the ancient tribal distribution were to some extent maintained, but at the same time a very large influx of Ját clans from the Bágar took place. and these form the present Bágri Játs of the district. They are of various *góts* which will be noticed below. The Bágri Játs are confined, roughly speaking, to the western portion of the district. In Sirsá they are, with few exceptions, found only to the south of the Ghaggar stream; in tahsíls Fatahábád, Hissár and Bhiwáni they are settled in a more or less well defined strip along the western border. The Bágri Játs have not penetrated as proprietors into the east of the district, but they are often found there as tenants.

The fact is that at this point of junction it is very difficult to distinguish between the Bágri and the Deswáli Játs, their language, manners and customs; these are so similar that it is only where the Játs of the eastern and western borders of the district are compared, that the differences between them become apparent.

Sikh Játs.

While the Bágri Játs were advancing into the district from the west, the Sikh Játs of Patiála and the Málwa were pressing on from the north-east and occupying extensive areas of land in what are now the northern parts of the Sirsá and Fatahábád tahsíls.

Musalmán Rájpút tribes.

For generations previous to the modern colonisation of the Sirsá tahsíl, the tract had been the battle ground of wandering Musalmán Rájpút tribes, Bháttís, Joiyás and Wattús, whose permanent homes, so far as they could be said to have been settled permanently anywhere, were, in the case of the two former, the territories to the west now included in the States of Bíkáner and Jaisalmír, and, in that of the latter, those along the bank of the Satlaj in the present districts of Montgomery and Ferozepore. Upon the establishment of British supremacy large numbers of these tribes settled down in the present Sirsá tahsíl.

The non-descript class of Musalmán tribes known as Pachhádás, who appear to have come in early times from the riverain tracts in the south-west of the Punjáb to the valley of

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Musalmán Rájpút tribes.

the Ghaggar, and there carried on a perpetual predatory warfare as wandering marauders, frequently penetrating far southward into Hissár, also had to abandon these migratory habits and settle down. Their occupations up to that time had been largely, if not entirely, pastoral, and so they continued for many years, they have, however, now for some time taken to less congenial agricultural pursuits, although they have by no means entirely abandoned their pastoral habits.

Minor immigrant tribes.

The above sketch will give some idea of the lines upon which the modern colonisation of the district, so far as the more important agricultural tribes are concerned, has proceeded.

In regard to the less important tribes there is not much to be said.

Noteworthy tribes.

The marginal table gives in alphabetical order the names of the most noteworthy tribes in the district, together with their numbers at the last census.

Aherí	...	7,335	Kumhárs	...	32,431
A Ahír	...	9,867	Khatíks	...	2,819
A Aráins	...	3.595	Lohárs	...	9,823
Arora	...	4,007	A Mális	...	13,068
Banias	...	60,800	Mirásis	...	6,381
Báwaryás	...	3,862	Mochis	...	2,985
A Bishnois	...	16,140	A Mughals	...	824
Brahmans	...	43,432	Náis	...	13,077
Chhímbas	...	7,842	A Pachhádás	...	30,484
Chamárs	...	69,035	A Patháns	...	4,370
Chuhrás	...	24,541	A Rájpúts	...	70,462
Dhánaks	...	19,685	Rangrez	...	2,754
Dhobis	...	2,732	Sánsís	...	758
A Dogars	...	7,119	A Sayyads	...	2,554
Fakírs	...	12,108	Sheikhs	...	9,965
A Gujars	...	10,946	Sunárs	...	6,511
A Játs	...	195,159	Tarkháns	...	20,212
Jhinwars	...	6,265	Telís	...	12,557
Juláhás	...	2,754			

Aherí.

The Aherís, a vagrant tribe, present some points of interest. They are also called Naiks and Thoris, the former of which is an honorific term and the latter somewhat contemptuous. Aherís are divided into numerous *gôts* with Rájpút names, some of which are given below with the tracts whence the *gôts* are said to have come; Bhattis from Jaisalmír, Rahtor from Jodhpur and Bíkáner, Káchwás from Jaipur, Kándals from Bíkáner, Kaláj from Jaipur. The Aherís claim Rájpút origin, and say that they have sunk socially, hence their Rájpút names. The Jaipuri Aherís do not intermarry with the Jodhpurís and Bíkánerís, but the latter do intermarry among themselves.

The traditional account of the origin of the Aherís is as follows: Dámba and Jhánda, Rahtor Rájpúts, were servants of Pábu, another Rahtor, who was a worker of miracles. One day Pábu sent Dámba out to graze his camel. Dámba, who was blessed with a large appetite, slew and ate the camel, but subsequently brought him to life again. Pábu then outcasted

Dámba and Jhánda, and made them Aherís with Naik as an honorific title. Dámba and Jhánda belonged to Jaipur. The Aherís worship Pábu, Dámba and Jhánda as *devatás*. Their tombs are at Kioli Kabra in Jodhpur, whither Aherís make pilgrimages. Aherís marry only in their own tribe, and marriage in the usual four *gôts* is avoided ; they also practise *karewa*. They cultivate land as tenants, and are often village chaukidárs. They make baskets and the *chaji* for winnowing, and they also scutch wool (*rui pina*). Their Brahmans are of the Chamárwa sect. Their claim to be Rájpúts is doubtful. They were probably menials attached to various Rájpút tribes whose names they have assumed.

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Population.
Aherí.

Ahirs.

The Ahirs are properly a pastoral caste, their name being derived from the Sanscrit Abhira, or "milkman." In this district they are now almost wholly agricultural. They are of the same social standing as the Ját and Gujar, who will eat and smoke with them. The west coast of India and Gujrát would appear to be their ancient homes, but they are also numerous in Behar and Gorakhpur, and at one time there was an Ahir dynasty in Nepál.

The Aráins.

According to their own tradition the Aráíns or Ráíns of the Ghaggar were originally Rájpúts living near Uch on the Panjnád, near Multán; but some four centuries ago, when Sayyad Jallál-ud-dín was ruler at Uch, their ancestors were overthrown by some powerful enemy from whom they escaped only by disguising themselves as market gardeners, the occupation followed by the Aráín or Musalmán Kambohs of the neighbourhood. The name Ráín has stuck to them ever since, and they have taken to agriculture, but have not forgotten their Rájpút descent. Their ancestors from Uch came and settled on the Ghaggar about Sirsá, and until the famine of 1816 *Sambat* (1759 A. D.), they held the whole of the Sotar or Ghaggar valley from Bhatner upwards to near Tohána, being at that time in possession of 117, or, according to some, of 360 villages. The famine of 1759 A. D. ruined many of them, and as the Mughal empire decayed they became more and more exposed to the predatory attacks of their neighbours, the Bháttis, and at last the famine of 1840 *Sambat* (1783 A. D.) broke them altogether, and drove most of them from the country to settle across the Jamna near Bareli and Rámpur. The few who remained took refuge in Sirsá, Ránia, Sikandarpur, Fatahábád and Ahrwan, and it was only when the country came under British rule that they ventured again to settle villages of their own. They deny connection with the Aráíns of the Satlaj and the Punjab proper, and endeavour to maintain their exclusiveness by intermarrying only with Ráíns of the Ghaggar and of

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Population

The Aráíns.

Bareli. It seems, however, probable that these Ghaggar Aráíns are an off-shoot of the Satlaj Aráíns (who again may be Musalmán Kambohs), and that they came to this neighbourhood in comparatively recent times from Multán, and settled in considerable numbers in the Sotar valley about Sirsá and Ránia, but were driven out by the famines of the last century and the raids of the Bháttis, and that the Bareli Aráíns with whom they intermarry are really emigrants from near Sirsá.

On the introduction of British rule, the remnants of the tribe, who had not lost their instincts of industry, took up land in the Sotar valley, where the tribe now owns, in whole or in part, some 20 villages. They speak of themselves, however, as "the 12 villages." Until very lately they were strictly endogamous, allowing intermarriage only with Aráíns of the 12 villages and their near relations of Bareli. The Aráíns in this district are, as a rule, middle-sized men with intelligent, pleasant features. Their dress and language are similar to those of the Satlaj Musalmáns. They are very thrifty and industrious, and have been for generations devoted to agriculture, especially on irrigated land. On the Ghaggar the rice cultivation is either in their hands or has been learnt from them. Their villages pay a comparatively high assessment, but they are, on the whole, a prosperous community. Numbers of them take land as tenants in other villages, and they often carry goods long distances for hire in their large carts drawn by good bullocks. Their houses and villages are kept clean and tidy, many of them being tastefully built of *pakka* brick. They are unusually intelligent, and, upon the whole, further advanced in civilisation than any other tribe in the neighbourhood, but unfortunately rather given to quarrelling and litigation, though this may be due to the greater value and more complicated nature of their rights in their favourably-situated and well-cultivated lands.

Arora.

The Arorás claim to be of Khatri origin, and they follow some of the Khatri subdivisions. The Khatrís, however, reject the claim. They are divided into two main divisions, Utaradui and Dakhana. There is no intermarriage between these sections, each division being endogamous, while each clan within each division is exogamous. All Arorás are said to be Kárab *gotras.* The Arorás are practically confined to the Sirsá and Fatahábád tahsíls, and appear to take the place of Bániás in the villages where they are settled.

Bániás.

The word Bániá is from the Sanscrit *banij*, which simply means "a trader," and is more the name of a class or occupation than of a tribe. The Bániás form by far the most important commercial caste in the district. They appear to trace their origin to Rájpútána, and it seems not unlikely that their

ancestors were the trading community among the inhabitants of Rájpútána, while the Khatrís and Arorás performed similar functions in the more northern and western portions of the Punjab. Inside the caste the three most important divisions are the Aggarwáls, the Oswáls and the Mahesrís, and these appear to be real tribal divisions, because none of these will intermarry, nor will the members of one division smoke or eat with the members of either of the other two. CHAP. I, C. Population. Báníás.

Aggarwáls. Of the Aggarwáls there are 17½ *gôts* ; each *gôt* is exogamous with all other *gôts*. The traditional origin of the Aggarwáls is as follows:—Rája Aggar Sen was a descendant of Rabrattan, a Rishi; he had 17 sons, and after his death his widow, at his wish, married them to the 17 daughters of a Rishi, whence sprang the 17 *gôts* of the Aggarwáls. Brahma is said to have given Rabrattan a magic grain which would procure its possessor whatever he wanted, and this came into the hands of the Aggarwáls who thus became shopkeepers. Another tradition is that Tula Dás of Benáres was a religious man, from whom was descended Rája Aggar Sen; the latter went as an ascetic to the Nilgírís and prayed that he might have issue. A Brahman took pity upon him and converted 17 tufts of the Kusa grass, which were growing in front of him, into 17 sons, and these were married to the 17 daughters of Rája Basakh Nág, the snake king; whence sprang the 17 *gôts*. On one occasion a boy and girl of the Goyal *gôt* were married by mistake, and the mistake not having been discovered till the *phere* had been performed, the officiating Brahman made them into a new *gôt*, called the "Gond" which is known as the half *gôt*. Aggarwáls who lose caste are called "Dasa" Báníás, while pure Aggarwáls are called "Bisa."

The Aggarwáls are said to have immigrated to this part and founded a town which they called Agroha after Rája Aggar Sen; it was subsequently attacked and destroyed by the Musalmáns after which the Aggarwáls dispersed to the south and east. The ruins of Agroha, in this district, certainly show that at one time it was a large and important city, and it is very likely that it was a wealthy and prosperous settlement of Báníás from Eastern Rájpútána, at the time that the Ghaggar was a perennial river and fertilized a far larger area than it does now. Unable to advance in face of the northern Khatrís and Arorás they spread back in a south-easterly direction.

Oswáls. The Oswáls trace their origin to Jodhpur. As stated above, they appear to have no connection with Aggarwáls; a possible explanation of their origin is that they were the trading classes of the western Rájpúts of Márwár and Jodhpur as the Aggarwáls were of the eastern Rájpúts.

Mahesrís. The Mahesrí Báníás claim to be descended from Rájpúts, and have clans or *gôts* with Rájpút names. It is quite possible

CHAP. I, C. Population. Mahesrís.

that this may be true, and that they were Rájpúts who took to commerce, and so sank to the level of other Bániás.

Nearly all the members of the Jain sect are to be found in one or other of the divisions of the Bániás. All the Oswáls, with very few, if any, exceptions, appear to be Jains of the Swetambara sect. Of the Aggarwáls a few are Jains; all the Mahesrís are Vaishnavás, none of them Jains.

The Bániá of the district differs but little, if anything, from the standard type of his caste. He is probably the best abused person in native society, but with all his meanness and money-grubbing propensities he fulfils functions of the utmost importance, and without him the zamíndár would often be in the direst distress.

Báwaryas.

The Báwaryás of this district are classed as a criminal tribe, and the adult males have all been registered. As a matter of fact, however, the Báwaryás do not appear to be more criminal than the other agricultural tribes of this district, and they are certainly not as criminal as the Pachhádás, Ranghars and Gujars. Some of them are fond of a jungle life and given to wandering, living in wretched huts and feeding upon lizards, jackals, foxes and other jungle animals; but it is said they will not eat fish. Most of them are fair cultivators, and a few are employed as village watchman. The Báwaryás are seemingly an aboriginal tribe, being of a dark complexion and of inferior physique though resembling the Bágri Játs.

They are divided into four sections—(1) the Bídáwati from Bíkáner territory, claiming connection with the Bídáwat Rájpúts and giving Chitor as their place of origin; (2) the Deswáli, living in the country about Sirsá; (3) the Kápriya to the east towards Delhi; (4) the Kálkamaliya or black-blanket people, who (especially the women) wear black blankets, and are found chiefly among the Sikhs of the Jangal and Málwa country. These four sections do not eat together or intermarry, but say they all came originally from the neighbourhood of Bíkáner. They are most numerous in Rájpútána and the districts bordering on it, but extend up the Satlaj to Firozpur and Lahore. The name of the tribe seems to be derived from the *báwar* or snare with which they catch wild animals, but many of them despise this their hereditary occupation, and indeed it seems now to be practised only by the Kálkamaliya or Punjábí section.

The sections are subdivided into clans (*gôt* or *nak*) with Rájpút names such as Chauhán, Punwár, Bhátti. The Báwaryás who live among the Sikhs (*Kálkamaliya*) wear the hair long (*kes*), and some of them have received the *páhul* and become regular Sikhs. The black-blanket Báwaryás speak Punjábí and the Bídáwati

speak Bágri, but they have besides a dialect peculiar to themselves, and not understood by the ordinary peasants. Báwaryás consider themselves good Hindús, and say that regular Brahmans as officiate at their marriage ceremonies, the same Brahmans officiate for Játs and Bániás. They hold the cow sacred, and will not eat beef; they burn their dead, and send the ashes to the Ganges. They are said sometimes to admit men of other tribes to their fraternity, and an instance is given in which a Bániá for love of a Báwaryá woman became a Báwaryá himself. CHAP. I, C. Population. Báwaryás.

Bishnoís. The Bishnoís are the followers of a particular form of Hinduism, the leading feature of which is the worship of Vishnu incarnated as Jhambáji. They are not a distinct tribe, but are made up of Játs, Khátis, Rájpúts and Bániás, but they always try to sink their tribe in their religion, and give their caste as Bishnoi merely. They retain the language, dress and other characteristics of the Bágrís.

The first three classes appear to be confined mostly to Rájpútána and the Bániá *Bishnoís* to Morádábád in the North-Western Provinces. The adoption of the *Bishnoi* religion does not appear to absolve the members of originally diverse tribes and castes from the prohibition as to intermarriage, and marriage outside the caste is, of course, forbidden; thus *Bishnoi* Játs and *Bishnoi* Khátis will not intermarry, and they in all cases retain the *góts* of their original tribes. They abstain entirely from meat, and are particularly careful of taking animal life in any form. They are forbidden the use of tobacco, and on the first and fifteenth day of each month no spinning or ploughing is allowed. Unlike other Hindús they cut off the *choti* or scalp lock and shave the whole head. The customs of the tribe connected with birth, marriage and death have been noticed elsewhere.

The *Bishnois* are thrifty, frugal and industrious; agriculture is by no means their only resource, and they are ever ready to turn every chance of profit to advantage; the consequence is that they are probably in more comfortable circumstances than any other peasantry in the district. They are, however, of an overbearing and quarrelsome disposition, and somewhat addicted to litigation, which often takes the form of false criminal charges. They are as lax in the matter of truth as any tribe or a caste in the district.

Brahmans. The sections of the Brahman caste most commonly met with in the district are the Gaur, the Sarsut, Khandelwál, Dahíma, Gujráti, Dakaut, Achárj, Chamarwa and Pushkankar. Except in the case of the last, the above order represents the order of the different sections in social rank. The Gaurs are the highest, and among them are included most of the agricul-

CHAP. I. C, Population. Brahmans.

tural Brahmans. They say that they came originally from Bengal, but it is much more likely that they came as the *parohits* or family priests of the various immigrant agricultural tribes among whom they are settled. They are divided into so-called *gôts* or *gotrás*, but these appear to be religious rather than tribal divisions

As usual the Gaurs are fed on the 13th day after death, they will not take offerings of black colour (*kála dán*), nor offerings on the occasion of an eclipse (*grahan ka dán*), nor those made on Saturday. Gaurs will take offerings from most agricultural tribes and from Khátís, Náis, Lohárs, Kumhárs, Jogís and Bairágís, but not, of course, from Chuhrás or Chamárs.

The Sarsut Brahmans are probably the indigenous Brahmans of the Ghaggar and the tract north of it; they are of high caste, but apparently below the Gaurs than whom they are less strict in observance of caste rules. The Gaurs neither eat, drink nor intermarry with the Sarsuts.

The Khandelwál Brahmans appear to be little, if at all, below the Gaur and Sarsut in rank, in fact they state that they are a branch of the Gaurs, and this is not at all improbable.

They are fed on the 13th day after death and take neither black offerings nor *grahan ka dán*; this also applies to the Dahíma Brahmans, who appear to be much on a level with the Khandelwáls. It is said that the above four classes of Brahmans will eat in company, but not out of the same dish, nor smoke from the same pipe stem.

Gujráti Brahmans are inferior to the Gaur and Sarsut, they take "*grahan ka dán*," but not black offerings, and are fed on the 12th day after death, or before the Gaurs. Dakauts will take offerings on a Saturday (*sanichar ka dán*), at an eclipse and also "*kála dán.*" The Achárj is the lowest of all the true Brahman sections, he receives offerings on the 11th day after death.

The Chamarwa Brahmans are probably not Brahmans at all, they are often called Chamarwa Sádhs and officiate in the religious ceremonies of Chamárs, Chuhrás and other low castes for whom Brahmans of higher castes will not perform such services.

Pushkankar Brahmans apparently come from near Ajmer; they are not included in the two great divisions of Brahmans, the Gaurs and the Daraurs, and they have no intercourse with either Gaurs or Dakauts.

Brahmans.

In Bíkáner they are said to have originally been Beldars who helped to excavate the Pushkar lake at Ajmer, and so became Brahmans.

The great majority of the Gaur and Sarsut Brahmans are not "*pádhás*," *i. e.*, directly engaged in the discharge of religious functions, but have adopted agriculture as a profession, still their inherited instinct of superiority to the other castes around them makes them anything but good zamíndárs.

The Brahman, especially the Gaur, is, apart from his religious status, held in low estimation by the people at large, but while fully alive to his unscrupulous rapacity they still regard him with the superstitious reverence which is firmly based on the traditional belief of ages.

Chamárs.

Chamárs form the third largest caste in the district; but in social importance they rank only above the scavengers and Khatíks. The Chamárs of this part are divided into four great sections called Záts, which do not intermarry. Their names are, respectively, Chándor, Meghwál, Jatya and Chambár.

The Chamárs of Hissár and Sirsá belong nearly all to the Chándor section who will have nothing to do with the Jatya Chamárs who belong to the neighbourhood of Delhi. The reason alleged is that the latter work the skins of camels and horses which no Chándor Chamár will touch. He confines himself to the skins of buffaloes and cows which are cloven-hoofed animals. The Meghwáls are the Chamárs of the Bágar, and are again divided into two sub-sections, the Bámbís and the Jatás, who do not intermarry. The Bámbís are said to be the Chamárs of the Rájpúts and the Játás those of the Játs. The Bámbís are not uncommon in Hissár.

The term Chamár is evidently an occupational one and in no sense tribal; and the subdivisions which have been given above are the true tribal castes. Each of the subdivisions is again divided into *góts* or clans. Each subdivision is endogamous, and marriage is avoided in the usual four *góts*.

The primary occupation of the Chamárs is leather work, but he does not tan; this is done by the Raigár and Khatík, as noted above. In addition to his primary occupation the Chamár weaves the common country cloth, performs *begár* labour for the village and receives as remuneration the skins of the cloven-hoofed cattle which die, works as a permanent labourer in the *lánás* or agricultural partnerships, and also as a daily labourer at harvest time. He frequently cultivates land as a tenant. In the towns he and his women-folk work as labourers by the job, and are called *kulís*. The Chamárs are almost entirely Hindús.

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Population.
Chúhras.

The Chuhrás or sweepers form the lowest of all the castes. Here, as elsewhere, the Chuhra is the village sweeper, and his is the only caste which will touch night-soil. The Musalmán Chuhrás, of whom there are only a few, are called Díndár. In addition to sweeping the Chuhra carries burdens, works as a labourer at harvest time, or is taken on as a permanent labourer by a *lána* or cultivating association. The Chuhra will eat the flesh of almost any animal, and receives the skins of animals which do not divide the hoof, such as horses and camels.

Dhánaks.

Dhánaks will not touch night-soil, and on this account are considered to be slightly superior to Chuhrás. They are primarily scavengers, but in addition to this practise several other occupations. A considerable portion of the village weaving is done by them, and they are very frequently employed as the *daura* or village messenger. All evil tidings, such as news of a death, are carried by them and not by the Náís. They also cultivate as tenants, and work as field-labourers.

Chhímba.

The Chhímba is properly a calico-printer, and stamps coloured patterns on the cotton fabrics of the country. Besides printing in colour he dyes in madder, but, as a rule, in no other colour. He is purely an artisan, never being a village menial except as a washerman, in which case he is usually classed as a Dhobi. As a rule, he only washes the clothes of villagers of the higher castes, because among Játs and castes of similar standing the women generally wash the clothes of the family.

Dogars.

The Dogars of the district are all Musalmáns. They are confined almost entirely to that part of the Fatahábád tahsíl lying to the north of the Ghaggar and including the Budláda *iláqa*. There is, however, a considerable colony of them in the Hissár town.

Fakírs.

The term *fakír* includes persons of all tribes and religions who are devoted to a life of religious mendicancy. A few of the more important sects are noticed below.

Byrágís.

The Byrágís are divided into four classes, *viz.*, the Nimáwat, Rámanandi, Bishn Swámi and Madháva Achárya, who are distinguished by special devotion to Krishna, Ráma, Vishnu and Mádho, respectively. The Byrágís abstain from meat and spirits. They are allowed to marry; those who do so are called *gharbári*, while those who remain celibate are called *nagar*. The Byrágís are generally *pujárís* of Vishnu, Krishna and Hanúmán, but not of Siva. They are often called Swámi, as a title of respect. The Rámanandís wear red and the Nimáwats white *bhindís* in their *tilaks* or caste marks.

Gosáíns.

Gosáíns are a subdivision of the Sanyási sect of *fakírs*. The founder of the Gosáíns was Shimbu Achárj who had ten

CHAP. I, C. Population. Gosáins.

chelas, each of whom originated a separate section of the Gosáins. The name of every member of each section ends in the same syllable such as *gir*, *púri*, *tírath*, *asram*, *asan*, *náth*. And the name is given by the *guru* to the *chela* at initiation. These sections are not different *góts*, but merely indicate that a particular Gosáín is under a particular *guru*. They, however, have their *góts*. Gosáins are both celibate and married. The latter are called *gharbári*, and they engage in agricultural and worldly occupations. Gosáins marry only within their religious sections, *i.e.*, a *gir* may not marry a *púri* or *vice versâ*. The celibates are called *matdári* or *asandári*. The Gosáín's house when inside a village is called *mat*, when on the outskirts *asán*. *Matdári* Gosains may engage in all worldly pursuits, but may not marry. The *matdári* Gosáins are generally *pujárís* in the temples of Siva (*shiwálás*) and take the offerings made. The celibate Gosáins who wander about begging are called "*abdút*." They are forbidden to beg at more than seven houses in one and the same place. The only vessel which they carry with them is the "*nárial*" or cocoanut shell. They are only allowed to receive alms of cooked grain which they must immerse in water before eating; and they may not halt more than three days at any place except it be at a *tírath* or place of pilgrimage or in the rains.

Of the religious section mentioned above those most commonly found in the district are the *púris* or *giris*. The *guru* of the *púris* resides at Kharak, and that of the *giris* at Bálak, both in this district. The Gosáins are generally clad in garments coloured pink with *geru*.

Dádupanthís.

Dádupanthís are a sect of *fakírs* distinct from Gosáins. Their founder was one *Dádujiv*, a Brahman of Ahmedábád, who became a *fakír* and founded the sect some 350 years ago. His tomb is at Naraiya in Jaipur. The Dádupanthís worship Ishwar alone, and reverence the "*pushtaks*" or writings of Dádu. As a rule, they abstain from spirits, and animal food and are celibates. They practice money-lending, and are often wealthy. They avoid colours, and are generally dressed in white. There is a section of them called *Utarádhi* whose *guru* resides at Rattia in this district.

Jogís.

Jogís generally trace their descent to one Gorakhnáth. In reality he appears to have been a *chela* of one Mohendra Náth, Jogi. He was, however, a famous member of the sect, and it is generally regarded as having started with him.

Jogís appear to be celibate, and marriage involves exclusion from the caste. They abstain from flesh and spirits. Jogís are divided into two sections, the Kanphatte or ear-pierced Jogís, who have a hole bored in the ear and wear a glass ring in it, and the Augar, who do not pierce their ears, but wear a small

CHAP. I, C. — Population. Jogís.

wooden whistle called *nád* which they use before eating. Among themselves the word "Kanphatte" is not used, for it is substituted the term "Darshana." They appear specially to reverence Siva and worship him with the words "sheo gorakh." They are often *pujárís* in the village *shiwálás*. There appear to be 12 *panths* or subdivisions of the Jogís said to have sprung, as usual, from the 12 *chelás* of Gorakhnáth; they have names such as Aipanthi, Náthpanthi, Maipanthi, &c. The chief monasteries of the Kanphatte Jogís in this part of the country are at Bohur in Rohtak and Nohur near Bahadra in Bíkáner. There is also a monastery, an offshoot of the former one, at Busan in Bhíwáni tahsíl; it contains a *shiwála* and the graves (*samádhs*) of several *gurus*. The Jogís are *pujárís* of the *shiwála*, while the *chelás* wander about begging.

Gujars.

A complete account of the Gujars will be found in paras. 480 to 482 of the Punjab Census Report for 1881. The Gujars have been identified by Cunningham with the Kushan or Yuchi or Tochári tribe of eastern Tartars. This tribe entered India about a century before Christ, and about the middle of the 5th Century A. D. there was a Gujar kingdom in south-western Rájpútána. It is to Rájpútána that the Hissár Gujars trace their origin. Most of them are Hindús. They are generally of good physique, but of poor moral character. They seem to devote most of their energies to cattle-keeping and cattle-stealing, and they are very bad cultivators.

Jats or Játs.

By far the most important group of agricultural tribes in the district, socially and economically, if not politically, are the Jats or Játs. They comprise 25 per cent. of the population of the district, and may be divided roughly into four broad classes thus :—

(*i*). The Deswáli Játs of Hariána or the Des country, a tract which extends roughly over the eastern half of the four southern tahsíls of the district.

(*ii*). The Bágri Játs who are immigrants from the Bágar country of Bíkáner.

(*iii*). The Sikh Játs of Sirsá who, as already stated, have come from the Málwa country in the north and from Patiála.

(*iv*). Musalmán Játs from the west who form a small part of the Pachhádás of the Ghaggar valley.

This classification is not tribal or religious. The Deswáli and Bágri Játs are practically all Hindús, and social intercourse, and, as a general rule, intermarriage, takes place between them. It is difficult to draw the line between Deswáli and

CHAP. I, C.
Population.
Jats or Játs.

Bágri in the tract where they intermingle, but the Deswáli of the eastern border differs markedly from the Bágri of Sirsá and the western border of the district.

The Bágri Ját, though a thrifty and industrious agriculturist, is of slighter physique and duller intellect than the Deswáli who looks down upon him. This difference is not a racial one, but due probably to the harder conditions of life which prevail in the Bágar. The Deswáli Ját, on the other hand, is a lusty specimen of humanity, a thrifty and excellent agriculturist, and far superior in everything, but perhaps social rank, to the other agricultural tribes of the district.

There is another division of Deswáli and Bágri Játs, commonly recognised throughout the district, *viz.*, that into Shibgotra and Kasábgotra Játs. The Shibgotrás are so named from the fact that their ancestor is traditionally said to have sprung from the matted heir of Siva. The Kasábgotra, on the other hand, claim that their forefathers were originally Rájpúts, who took to agriculture and the remarriage of widows and so sank in the social scale. The Shibgotrás, on the other hand, assert that they are *asl* Játs, and do not claim Rájpút origin. There are said to be 12 *gôts* of Shibgotra Játs. The tradition as to their origin is as follows :—One Bárh, a Shibgotra, made himself master of a large portion of Bíkáner, he subsequently founded a town named Jhausal, and from his 12 sons sprang the 12 *gôts* of the Shibgotrás, of whom only three or four are to be found in this district. They do not intermarry with each other, but only with the Kasábgotra Játs. This difference of traditional origin may not improbably, point to a real difference in descent, and the Shibgotrás may have been originally non-Aryan aborigines, whose chief deity was Siva, and with whom the less militant tribes of the Aryan invaders intermarried adopting at the same time to some extent their social customs and worship, thereby sinking to their social level and becoming Játs. This would also account for the prevalence of the worship of Siva among the Játs.

Principal tribes of Deswáli and Bágri Játs.

The principal tribes of Deswáli and Bágri Játs to be found in the district are the following as returned in the census of 1891 :—

Bhainiwál	... 4,823	Puniya ...	... 7,625
Cháhil ..	... 3,291	Sangwáin	... 1,467
Ghatwál ...	... 2,064	Dallál ...	... 2,310
Jákhar ...	... 2,991	Shoran ...	.. 4,899
Mán ...	... 1,244	Godára ...	... 4,597
Nain ..	... 1,733	Sahráwat	... 868

CHAP. I, C.
Population.
Bhainiwáls.

The Bhainiwál Játs are a Bágri tribe, but they claim to be Deswális. They appear originally to have been Chauhán Rájpúts of Sambhar in Rájpútána, whence they spread into Bíkáner and Sirsá, and thence in small numbers into tahsíls Fatahábád and Hissár.

Cháhils.

The Cháhils are one of the largest Ját tribes in the Punjab, but comparatively few of them are to be found in this district. They are said to be descended from Rája Agarsen Súrajbansi. According to another story their ancestor was a Punwár Rájpút called Rája Rikh, who came from the Deccan. His son Bírsi married a Ját woman, settled at Matti in the Málwa about the time of Akbar, and founded the tribe.

Ghatwáls.

The Ghatwáls are a tribe of Deswáli Játs, also known as Malaks. They claim to be Siroha Rájpúts, and to have come from Garh Gazni in Afghánistán. The Ghatwáls state that they settled in Mohra in the Rohtak district, where they were under the heel of the Rájpúts to such a degree that their women had to wear nose-rings of straw. The Játs attacked and overcame the Kalánaur Rájpúts in a dispute arising out of a marriage procession, but peace was made, and both parties settled down. Subsequently the Rájpúts invited the Ghatwáls to an entertainment and treacherously blew them up with gunpowder; one Ghatwál woman who was not present was the sole survivor. She happened to be in the fields at the time, and was found there by a Brahman of Depál, now in Hánsi tahsíl, which also was the place where the woman's family lived. The Brahman conducted her in safety to her father's home at Depál. While refusing all reward he stipulated that the child with whom the woman was pregnant should be his *jajmán*. The woman gave birth to two sons who founded the villages of Sultánpur and Umra, now in the Hánsi tahsíl, and the Brahmans of Depál are to this day the *parohits* or family priests of the Ghatwál Játs of those villages.

Jákhars.

The Jákhars are Deswális, and are said to be sprung from a Rájpút tribe variously stated as Chauhán and Udha. An ancestor, Jaku, appears to have settled in Rái Bagri in Bíkáner, and thence removed to Jhajjar in Rohtak. It is related of him that a Rája of Dwárka had a large heavy bow and arrow made, he promised that whoever should lift it up should be raised in rank above a Rája. Jaku attempted, but failed, and for shame left his native country and settled in Bíkáner. This story, puerile though it appears, is very possibly a mythical version of the true facts, *viz.*, that the Jákhars became Játs by degradation from the military caste of Rájpúts. They take their name from their probably mythical ancestor, Jaku. They own the large village of Kheri Gangan in Hánsi.

Another story is that they are descended from a Chauhán Rájpút twenty generations back. He is said to have come from Bíkáner, and his four sons are said to have founded the Gákhar, Sángwán, Piru and Kádian Játs. CHAP. I, C. Population. Jákhars.

Máns. The Mán, Dallál and Deswál Játs are said to be descended from Mán, Dille and Desal, the three sons of one Dhanna Ráo of Silanthe in Rohtak by a Badgujar Rájpút woman. They are evidently closely connected, as they do not intermarry. The Máns are found both among the Sikh Játs of Sirsa and the Deswáli Játs of Hánsi and Hissár, but the former are sligutly more numerous.

The Mán Sikh Játs of Sirsá give the following traditional account of their origin. They state that their ancestor Mán, a Punwár Rájpút, came from Garh Gazni and settled in Patiála in the time of a Rája Bhainipál. His descendants form the Mán tribe, and are connected with the Sindhu Játs, who are descendants of Sindhu, one of the twelve sons of Mán.

Nains. The Náin Játs claim to be of Tunwár Rájpút origin. If so, they came probably from the south-east from the direction of Delhi.

Puniyás. The Puniyás belong to the Shibgotra section of the Játs, being descended, as they state, from Puniya, the eldest of the sons of Bárh. They claim no Rájpút origin.

Sángwáns and Sheoráns. The Sángwán and Sheorán Játs are apparently closely connected, and have an identical tradition as to their origin. They say that their ancestors Sanga and Shora were Chauhán Rájpúts of Sirsá ; these Chauháns emigrated, the Sángwán into Dádri where they held 40 villages and the Sheorán into Loháru, with 75 villages. They settled down and married Ját women, and so became Játs.

Another account (see above) connects the Sángwáns with the Jákhars.

Dallals. The Dalláls claim descent from a Rathor Rájpút who settled in Rohtak and married a Bargujar woman some thirty generations back. By her he had four sons, from whom the Dallál, Deswál, Mán and Sewág Játs have sprung, and these four tribes do not intermarry: but compare the account of the origin of the Máns given above.

Sahráwats. The Sahráwats claim to be descended from Sahra, a son or grandson of Rája Anangpál Túnwar.

Godáras. The Godáras are a Shibgotra clan, and trace their descent from one Nimbuji who founded a village near Bíkáner. They have a tradition that as they could not agree on one of themselves to rule

CHAP I, C. — Population. Godáras.

over them they asked the Rája of Jodhpur to let them have one of his younger sons to be their ruler. Their request was granted, and they were given Bíka in whose honour Bíkáner was founded. It is said that even to this day the *tilak* is placed on a new Rája of Bíkáner's forehead by a Godára Ját, and not by the family priest. The Godára Játs are a prosperous clan, and own large areas in the Sirsá and Fatahábád tahsíls.

Sikh Játs.

In addition to some of those mentioned above, such as the Cháhils and Máns, the following are the principal Sikh Ját tribes to be found in the district:—

Dháriwáls ...	1,004	Saráis ...	1,394
Dhillons ...	1,124	Sidhús ...	5,491
Gils ...	1,264	Sindhu ...	2,397

Dháriwáls.

The Dháriwáls are almost entirely confined to the Sirsá and Fatahábád tahsíls. They state that they are sprung from Tunwar Rájpúts by marriage with women of inferior tribes. They are numerous in Ferozepore and Patiála, where they trace their origin to Daránagar, which was apparently somewhere in the direction of Delhi.

Dhillons.

The Dhillons are chiefly found in the Sirsá tahsíl. They claim descent by social degeneration from the Punwár Rájpúts. The present Dhillons of the district appear to trace their origin to Basin in the Lahore district.

Gils.

The Gil Játs are another Sirsá tribe; they trace their descent to a Rája Bhainipál, a Biráh Rájpút. They appear to have come originally from Bhatinda; whence they dispersed in the *chalísa* famine of *Sambat* 1840. In Ferozepore the tradition appears to be confined to the Wadan section of the Gils, and it is probably this section which has settled in Sirsá.

Saráis.

The Saráis appear to be descended from a Punwár Rájpút.

Sidhús.

The Sidhu Játs are closely connected by local tradition with the Hindú Bhátti Rájpúts. It is said that the ancestor of these Rájpúts, by name Bhátti, together with his brother Sunríja, came into this part of the country from the direction of Mathura. Risálu, a descendant of Bhátti, had two sons, Jaisal and Dusál, the former of whom was the ancestor of the Hindú Bhátti Rájpúts. Dusál had a son, Junhár or Jáunra, who married wives of inferior castes by whom he had sons, from whom various tribes of Játs are sprung. The whole of the Sidhu tribe including the Barárs are sprung from Batera, a son of Junhár, intermediate ancestors being Sidhu and Barár.

No doubt this legendary descent expresses what is the fact, *viz.*, that the Hindú Bhátti Rájpúts and the Sidhu and Barár Sikh Játs are closely connected. But, as will be shown below in the case of Musalmán Bháttis, who are also connected, the common ancestor came immediately, probably not from Mathura, but from the upper Punjab. CHAP. I, C. Population. Sidhús.

Most of the Sidhús of this district call themselves Barárs and insist on their near relationship with the founders of the Patiála, Nábha and Jínd States.

The Sindhu Játs appear to be connected with the Mán Játs, and claim descent from Sindhu, one of the twelve sons of Mán, a Punwár Rájpút of Garh Gazní, who settled in Patiála in the time of Rája Bhainipál. He adopted the custom of *karewa*, and so became a Ját. Sindhús.

There are probably many Muhammadan Játs from the west intermingled with the so-called Pachhádás of the Ghaggar, though most of them now claim to be Rájpúts. There are also a few Musalmán Bágri and Deswáli Játs to be found in the district. They are commonly known as Mula (unfortunate) Jats. Their ancestors were apparently forcibly converted to Islám. Musalmán Játs.

The Jhínwar (also called Kahár) is the carrier, waterman, fisherman, and basket-maker of the east of the Punjab. His social standing is, in one respect, high, for all will drink at his hands. He is also the common baker for the peasantry, the village oven being almost always in the hands of a Máchhi for Muhammadans and of a Jhínwar for Hindús. The term Máchhi is, as a rule, applied to, and is almost synonymous with, Musalmán Jhínwar. Jhínwars.

The Juláhás or weavers are probably of aboriginal extraction and of the same stock as Chamárs The present position of the two castes is, however, widely dissimilar. The Juláha does not work in leather, he eats no carrion, he touches no carcases, and he is recognized both by Hindús and Musalmáns as a fellow believer, and admitted to religious equality. The real fact seems to be that the word Juláha is the name of the highest occupation ordinarily open to the outcast section of the community, and that in process of time those who take to weaving drop their caste names and call themselves simply Juláhás. Juláhás.

Khatíks rank slightly above the Chuhrás or scavengers, but are far below the Chamárs. They are great keepers of pigs and poultry, which a Chamár will not keep. They also dye and tan leather. Khatíks.

Kumhár is certainly more an occupational than a tribal term, and under it are included members of several distinct tribes. The Kumhárs.

CHAP. I, C.

Population.

Kumhárs.

Kumhárs of the district are divided into the Mahar, Gola, Magrechi, Bídáwati, Nagori, Bhandia, and other divisions, and all these appear to be really different tribes and not separate clans of one and the same tribe or caste. The tribes all smoke and eat together, but will not intermarry. In Sirsá the Kumhárs appear to be divided into Jodhpuria and Bíkáneria or Desi. Several of the Kumhár tribes have abandoned pottery, and taken to agriculture as an occupation, and have thus risen in the social scale. In appearance the members of these tribes differ little from the Bágri Játs, and like the latter they are good cultivators.

Lohár.

Lohár is also an occupational term. The Hissár Lohárs are divided into three main classes ; first, there are the men of Ját or even Rájpút origin who from poverty have taken to blacksmith's work and have become Lohárs ; second, men of the Suthár tribe who have a tradition that 12,000 of them were taken to Delhi by Akbar, and there forcibly circumcised and made to become blacksmiths. These men trace their origin to Sindh where, they say, they held land, and they are usually called Multáni Lohárs in contradistinction to men of the first class who are called Deswáli. The Multáni Lohárs are subdivided into two sections, the Barra and the Bhátti, who intermarry. Third, Gádiya Lohárs, so-called from the cart of peculiar shape in which they carry about all their belongings in their wanderings from village to village. These people neither smoke, drink nor eat with other Lohárs, and are far below them in social status. It is probable that they are an aboriginal tribe.

The Lohárs, as a rule, confine themselves to blacksmiths' work, and are true village menials. Hardly any of them own land, but many have occupancy rights in small plots in their native villages.

Mális.

The Mális are exclusively Hindú. They are divided into four sections, *viz.*, Gola, Napabansi, Káchi, Máchi, which are again subdivided into various *gôts.* There is no social intercourse among the sections, but the Golas, who appear to be the highest of the four in social rank, say, that they smoke and eat with Játs and Rájpúts. The Mális practise *karewa* marriage, the elder brother cannot, however, marry the younger brother's widow.

The traditional origin of the Máli is as follows.—They were originally Kshatriyás ; in order to escape the wrath of Paras Rám, while he was slaughtering the Kshatriyás, their ancestors in common with other Rájpúts abandoned their social rank, and took to various callings, the Mális selected market gardening, which is still their tribal occupation. The Mális have probably no claim to Rájpút descent. (*Cf.* Account of Aráíns).

Looking at the restrictions on social intercourse inside the tribe they would appear to be a combination of various tribes of low and diverse social rank, who have probably immigrated from a south-eastern direction, and are now united by a common occupation. CHAP. I, C. Population. Málís.

The word Mirási is derived from the Arabic *mirás* or inheritance. The Mirási is the genealogist of Játs and inferior agricultural tribes. It is his duty to attend at weddings and recite the history and praises of ancestors and the genealogy of the bridegroom. Besides this, he is also the musician and minstrel of the people. There is a lower class of Mirási whose clients are people of impure castes. Although such Mirásís do not eat or drink with their clients, they are considered impure by other Mirásís who will not eat or drink with them. The Bhát is the genealogist of the Rájpúts, and higher tribes, and also of some of the superior Ját tribes. The Bháts are probably descended from Brahmans. Both Mirásís and Bháts are hereditary servants of certain families, and the Mirási is frequently called in to do the Bhát's work when the occasion is not of sufficient importance to summon the latter. The Mirásís are also known as Dúms. Mirási and Bháts.

The term Mochí as used in this district means the skilled worker in tanned leather as opposed to the Chamár or tanner. The Mochís are usually only found in the towns and large villages. Mochí.

The Mughals are not numerous in this district. They are to be found chiefly in the towns of Hánsi, Hissár and Sirsá, and most of them are either in Government service or have relatives in Government service. There is a notable family of Mughals at Hánsi who have considerable property in land there. The Mughals have been notified as an agricultural tribe. Mughals.

The Nái (4,150) or Hajjám is the barber of the country, and may often be seen shaving his customers in the open air. He is also greatly in request at all domestic ceremonies, such as circumcision, betrothal and marriage. He often, along with, or in place of, the family Brahman, goes on formal deputation to arrange the nuptials of his clients, and he is also the bearer of messages from village to village, such as news of weddings and other auspicious events. All ill-tidings are, however, borne by Chuhrás and not by Náís. The Nái is one of the menials of the village community. Náís.

The term Pachháda is applied collectively to the miscellaneous Musalmán tribes who inhabit the Ghaggar valley and villages adjacent thereto in the Sirsá and Fatahábád tahsíls. The word is derived apparently from "*pachham*," meaning west, and has been bestowed on these people because they have within comparatively recent times migrated into the country from the west. The name "*Ráth*," meaning "hard," "cruel," "violent," is also ap- Pachhádás.

CHAP. I, C. Population. Pachhádás.

plied to these same people because of their supposed characteristics. At the census of 1901 the Pachhádás were enumerated as a separate caste, and, I think, this was a mistake. Neither the name Pachháda, nor the name Ráth is used by these people when speaking of themselves, unless, indeed, the person who calls himself a Pachháda is a man of low caste such as a Mochi or a Lohár, in which case the name Pachháda is used to conceal the real caste. The majority of the persons called Pachhádás claim to be Rájpúts, and when asked their caste usually answer "Pachháda sadaunde" "they call us Pachhádás." When asked to say what his real caste or tribe is he will answer "Wattu" or "Joya" or "Kharal" or "Bhaneke" or give some other tribal name. It would seem, therefore, that the names Pachháda and Ráth are used in much the same way as the name Ranghar. The Ranghars, however, are all of undoubted Rájpút origin, while the claim of the Pachhádás to be considered Rájpúts in most cases rests on very weak foundations. Besides, the Wattu and Joya tribes, which will be noticed later on, the term Pachháda is used to designate the following principal tribes, namely :—

(i) *Sohus.*—These men claim to be Chauhán Rájpúts, but the traditions as to their origin appear to be various. The Sohus of Bhirrána, the head-quarters of the clan, state that their ancestors came some eight generations ago from Ráwalpindi, under a leader named Játu, *viâ* Bhatner and Ránia to Bhirrána. Játu returned to Ráwalpindi, while Lál, his son, remained as leader, and he is regarded as the founder of the present Sohu clan.

Another version is that the Sohus are Chauháns who came *viâ* Delhi from Jilopattan near Jaipur, and settled on the Rávi, whence they again migrated to Sirsá. On the whole, the tradition as to Rájpút origin is too hazy to allow of it being regarded as satisfactorily established.

(ii) *Sukheras.*—These men claim to be descended from the Tunwár Rájpúts of Bahúna. Thirpál, a Tunwár of that place, married a Jatni, and was in consequence outcasted. Thirpál is said to have settled in Basti Bhiman near Fatahábád, and his descendants subsequently spread into Sirsá and as far as Abohar. They were, however, driven back again and settled in Bigar, which and Basti Bhiman are their chief villages. They take their name from Sukha, an alleged son of Thirpál. They intermarry with Wattus, but will not give their daughters to other Pachhádás though they will take their wives from among them.

(iii) *Hinjráons.*—This clan claims descent from the Siroha Rájpúts, and is said to have migrated from the banks of the Rávi into this district. Their principal village is Hinjráon in the Fatahábád tahsíl. They intermarry with Sohus.

CHAP. I, C.
Population.
Pachhádás.

(iv) *Chotiás or Bhanekás.*—These say that they were originally Chauhán Rájpúts, but they appear in reality to be Dandiwál Játs, who were converted to Islám a few generations ago. The Dandiwáls themselves claim to have been originally Chauháns, and state that they emigrated from Delhi *viâ* Jaisalmír to Sirsá.

The Pachhádás have obtained a very bad name throughout the district as cattle thieves. They are very bad agriculturists, being lazy and indolent to a degree, and quite improvident.

Patháns.

The Patháns in this district are for the most part descendants of the military settlers who were established in the district about the beginning of the last century. They have no political importance in the district, and their numbers are probably swelled by the inclusion of many persons who prefer the title Pathán to that of their own castes. Most of the Pathán settlers have come into the district from Rohilkand.

Rájpúts.

The Rájpúts are in point of numbers the next largest group of tribes after the Játs. They comprise 9 per cent. of the population of the district, 78 per cent. of them are Musalmáns and the rest Hindús. Politically speaking, they have been of more importance in the history of the district than the Játs, and though this importance is fast waning, they are still commonly held to be of higher social rank than all other agricultural tribes.

The Rájpút of the district retains, but not perhaps in undiminished vigour, the military instincts of his ancestors; beyond this not much can be said in his favour. He is generally a lazy and very inefficient agriculturist, very often up to the ears in debt, but withal extravagant and fond of litigation, especially those who are Hindús. He still retains his pride of birth, which leads him to look down on the far more worthy Ját, who is immeasurably his superior in industry and its reward, easy circumstances. Above all, the Musalmán Rájpút or Ranghar has an innate instinct for cattle-lifting, and has reduced this pursuit from a romantic pasttime to a science.

Principal Rájpút tribes.

The following are the principal Rájpút tribes to be found in the district:—

Baria	1,451	Punwár	7,405
Bhátti	6,582	Rágbansi	1,436
Chauhán	11,003	Rathor	506
Játu	13,403	Satraola	570
Joia	3,870	Tunwár	5,935
Mandahar	580	Wattu	1,852

CHAP. I, C; Population. Bariás.

The Bariás are said to be solar Rájpúts descended from Rája Karn of the Mahábhárat. The tribe is most numerous in the Patiála and Nábha States. There is some doubt whether they are really Rájpúts or Játs.

Bháttís.

The Bháttís were at one time perhaps the most important Rájpút tribe in the district. They are almost entirely Musalmán. Like the Hindú Bhátti Rájpúts, they are closely connected with the Sidhu Sikh Játs. Tradition has it that the Sidhu Barárs are descended from Batera, a son of Rája Junhár, as has been stated before in connection with the Sidhu Sikh Játs, and that the Musalmán Bháttís are descended from Achal, another son of Junhár or Jaunra, through a later descendant, Barsi, who extended the Bhátti dominion from the south to Bhatner which the Bháttís held till they were expelled in the present century by the Rathor Rája of Bíkáner. The Bháttís subsequently became the dominant power in the tract corresponding to the present Sirsá tahsíl, and the northern part of tahsíl Fatahábád, to such a degree indeed that up to the time of the Mutiny the tract was known as Bhattiána. They are now to be found principally along the Ghaggar valley as far as Bhatner.

The traditional descent of the Hindú Bhátti Rájpúts from Jaisál, the brother of Dusál, ancestor of the Sidhu and Barár Sikh Játs and the Musalmán Bháttís has already been noticed. Jaisál in A.D. 1156 founded Jaisalmír and its present Hindú Rájpút dynasty. Whatever may be the amount of truth in these traditional genealogies, it seems clear that Hindú Bháttís, Musalmán Bháttís and Sidhu and Barár Sikhs are closely connected.

According to Tod, Bhátti, the common traditional ancestor of these three tribes, was the leader or chief of the Yádu race. The Yádus were Somavansa or of the lunar race, and appear to have emigrated originally from Mathura, and Allahábád (Prayág) to the countries beyond the Indus. After several centuries they returned under Rája Salváhan, and extended their dominion over the Punjab, and Bhátti, a descendant of Salváhan, gave his name to one branch of the Yádu race. Kehar, a descendant of Bhátti, led the Bháttís into Rájpútána, and Jaisál, another descendant, founded the dynasty of Jaisalmír. The Hindú Bháttís, Musalmán Bháttís and Sidhu Játs are thus, no doubt, all offshoots of the Yádu race, and the local tradition which makes Bhátti, the common ancestor of the three tribes, come direct from Mathura to Rájpútána probably refers to the fact that that tract was the original abode of the race, while omitting all reference to the temporary emigration of the Yádus from India.

CHAP. I, C.
Population.
Bháttís.

The head-quarters of the Bháttís are, or were, at Bhatner now in Bíkáner territory. Barsi, a Bhátti, is said to have seized it in 1285 A.D. Whether or no this fort took its name from the Bhátti tribes is a moot point. Native tradition says that the name originally was Bharatner, and that it was founded by one Rája Bharat. The only reason for preferring to accept this derivation rather than the more obvious derivation from the Bháttís, is, that it is less likely to have been invented. However this may be, there is no doubt that the first Bhátti chieftain who established himself at Bhatner was Barsi. The story is that the fort had been neglected for many years, had fallen to ruin, and was in the hands of some Ját marauders. At length, in the reign of Nasír-ud-dín Mahmud (1246—1266) it was restored, as a barrier to the inroads of Afghán and other invaders; the fort of Bhátinda, 40 miles to the north-east, and now in Patiála territory, being restored at the same time. At this period Zangez Khan was in charge of the Suba of Lahore. He was assassinated by order of Ghayás-ud-dín Bálban, who succeeded Nasír-ud-dín on the throne of Delhi; and it was in the confusion that followed that Barsi succeeded in occupying the fort of Bhatner. The fate of Barsi is variously narrated. Sir Henry Elliot's Glossary relates that the son of Barsi was, after his father's death, compelled to sustain three several attacks of the Muhammadans, and on the third occasion was reduced to such straits as to be obliged to consent to conversion as the condition of retaining his conquest. On the other hand, Munshi Amín Chand, the former Settlement Officer of the district, relates most circumstantially that Barsi held the fort till 1331, when a force being sent against him from Delhi, his sons took part against him and caused him to be assassinated. One of these sons, by name Bhairu, curried favour by becoming a Musalmán, and was left in charge of the fort. Bhairu's descendants for four generations continued to hold Bhatner, but at last Fateh Khan, the reigning chief, becoming turbulent, was expelled by a force sent for his reduction by Bahlol Lodi, whose reign commenced in 1450. The Bhátti rule at Bhatner thus lasted for about 160 years.

Fateh Khan, after his expulsion, retired in the direction of Sirsá, and betook himself to agricultural pursuits; nor do his descendants again emerge into notice until the reign of the Emperor Muhammad Shah (1719—1748). In this reign Shahdád Khan, Názim of Harriána, married a daughter of Muhammad Hasan Khan, and procured the grant of certain estates to his father-in-law. Hasan Khan was succeed-

CHAP. I, C.
Population.
Bháttís.

ed by his son, Muhammad Amír Khan, and this chief in turn, gaining influence by marrying a daughter to the celebrated Najib-ud-daula, procured the title of Nawáb, and was appointed Názim of Harriána. This was a time of disaster for Harriána, what with the incursions of the Sikhs from abroad, and the internal fights and forays of the Bháttís and other wild tribes, the whole country was devastated until, it is said, only eight inhabited villages existed between Hissár and Sirsá. Nawáb Amín Khan died some years before the English conquest of the Marathás in 1803, and was succeeded by his two sons—the Nawáb Kamar-ud-dín and Khan Bahádar Khan. After a while these brothers divided the Bhátti territory; Fatahábád fell to Khan Bahádar Khan, and Sirsá and Ránia to Kamar-ud-dín. The latter died not long after the separation, and was succeeded by his son, Nawáb Zabta Khan. The Bhátti chiefs though nominally becoming subjects of the English Government in 1803, in fact maintained their independence for several years; Khan Bahádar Khan was the first to fall, his territory being confiscated in 1810. He afterwards obtained a life pension of Rs. 1,000 per month, and some representatives of his family, who still reside at the village of Májra, are recorded as proprietors of two or three villages. Nawáb Zabta Khan, by a timely submission, escaped punishment in 1810. His turn, however, came in 1818, when, as has been already related, his estates were confiscated. A pension of Rs. 1,000 per month was granted to him for life, which he held until 1827, when it descended, reduced to Rs. 500, to his son, Ghulám Faríd Khan. Ghulám Faríd died at Ránia in 1847, and his pension was divided; Rs. 200 per month was given to his son, Mír Samad Khan, and the remainder to other members of the family. In the mutiny of 1857, however, the spirit of the Bhátti blazed up. Mír Samad Khan proclaimed himself independent, plundered Sirsá, and made incursions in various directions. After the suppression of the mutiny he, together with his uncle, Gauhar Ali Khan, was apprehended. Both were tried and hanged, and the family pension, with the exception of small life stipends to the wife and mother of Mír Samad Khan, was finally confiscated.

The Bháttís of the present day are almost all Muhammadans. The date of their conversion is differently attributed to the reign of Akbar and the time of Taimúr. The most probable epoch, however, of the change is the conquest of Bhatner in the time of Barsi at the end of the 13th century, as it is clear that either Barsi himself or his son, Bhairu, accepted the creed of Islám as the price of retaining Bhatner.

The Chauhán is one of the Agnikala tribes, and also one of the thirty-six royal families. Tod calls them the most valiant of the Hindú race, and to them belonged the last Hindú ruler of Hindustán. Before the seat of their power was moved to Delhi, Ajmer and Sambhar in Jaipur seem to have been their home. After their ejectment from Delhi they are said to have crossed the Jamna to Sambhal in Murádábád. Chauhán being the most famous name in Rájpút annals, many people who have no title to it have shown themselves as Chauháns. The ascendancy of the tribe in this district does not appear to have been permanent, and the true Chauháns to be found here now have drifted in from time to time. They may be divided into two branches, the Nimrána Chauhán, and those of Sidhmukh, or as they call themselves the "Báráh Thal" Chauháns. CHAP. I, C. Population. Chauháns.

The Nimránás are the descendants of Rája Sangát, great-grandson of Cháhír Deo, the brother of Pirthi Ráj. They again are divided into two clans, the Ráths and the Bágautás, the former being apparently the older branch. The Ráths of the district trace their origin to Jatuásna and the Bágautás to Khatauli, both in the Gurgáon district.

The Barah Thal Chauháns appear to have had a settlement of "twelve villages" near Sidhmukh in Bíkáner not far from the shrine of the famous Chauhán warrior, Guga, and to have immigrated thence into this district.

The Játús appear to be a branch of the Tunwár tribe, and their traditional origin is somewhat as follows:— Játús.

On the establishment of Chauhán ascendancy in the Tunwár kingdom of Delhi under the great Chauhán Bisaldeo, the Tunwárs emigrated from Delhi to Jilopattan in the Shekhawati country, north of Jaipur. Dul Rám, a son or descendant of Anangpál, reigned there, and his sons Jairát, extended the Tunwár dominion to Bagor in Jaipur. The present reigning family of Jilopattan are Tunwárs, and the tract is called Tunwárvati or the country of the Tunwárs. By a Sankla Rájpút woman Jairát had a son, Játu, so-called because he had hair (*játa*) on him at the time of his birth. Játu subsequently emigrated to Sirsá where he married Palát Devi, the daughter of Kanwarpál, Siroha Rájpút, the Rája of that part. Another daughter of this Rája is said to have been the mother of the famous Guga Pír, who was originally a Chauhán. Kanwarpál made over the Hánsi *iláka* to his son-in-law, and the latter summoned his two brothers, Raghu and Satraola, from Jilopattan to share

CHAP. I, C. Population. Játs.

the tract with him. It was divided into three *tappás* or sub-divisions called after the names of the three brothers which are still well known among the peasantry.

Játu had two sons, Sádh and Harpál, and according to an ancient saying, Sádh founded the present village of Rajli, and Harpál that of Gurána. It was about this time that the Chauhán, Rái Pithaura (Pirthi Ráj), fell before the invading Musalmáns under Muhammad Ghori, and the Jstraight Játús seizing their opportunity widely extended their power over parganás Agroha, Hánsi, Hissár and Bhiwáni. One Amráta seized 40 villages in Kanaund *iláka*, and it is to this day the proud boast of the Játu that his ancestors once ruled over 1,440 *kherás* or villages.

Rághu and Satraola Rájpúts, traditionally descended from the brothers of Játu, are also found in the district. That the tribal connection of the Játús, Raghús, and Satraolás is close is shown by the fact that these tribes do not intermarry.

Joiyás.

The Joiya Rájpúts are confined almost entirely to Sirsá. Tradition states that they are descended in the female line from Seja or Sumija, who is said to have accompanied Bhátti, the common ancestor of the Hindú Bháttis, Musalmán Bhátti, and Sikh Sidhús in his immigration from Mathura As in the case of the Bháttis this probably means that the Joiyás are an offshoot of the *Yádu* race who separated off after the return of that race to India. The Joiyás of the district are all Musalmáns.

Mandahars.

The Mandahar are said to be descended from Sáwa, a son of Rám Chander, and therefore to be Solar Rájpúts. The tribe is not numerous in this district.

Punwárs.

According to local tradition the Punwárs emigrated from either Jilopattan or Daranágri and intermarried with the Chauháns of Delhi, who gave them a grant of villages round Rohtak and Kalanaur. This brought them into a contact with the expanding Játús, and a severe struggle ensued, which was stopped by a rough demarcation of their respective territories, a sand-hill between Mehám and Bhiwáni being fixed upon as the boundary.

Raghbansis.

The Raghbansí are the same as the Raghús, of whom an account has been given under the Játús.

Ráthors.

The Ráthors are one of the thirty-six royal races, and solar Rájpúts. Their old seat was Kanauj, but their more modern dynasties are to be found in Márwár and Bíkáner. They are not numerous in this district.

Satraolás.

The Satraolás are closely connected with the Raghús or Raghbansis and the Játús. (See under Játús).

The Tunwárs are a subdivision of the Jádúbansís, but are usually reckoned as one of the thirty-six royal tribes of Rájpúts. They undoubtedly form the oldest Rájpút tribe in the district. There are two strata of the tribe to be found representing two different waves of Tunwár emigrants. The first entered the district when the Tunwár dynasty, in the person of Anangpál I, was in the ascendant at Delhi and had not yet fallen before the Chauhán. The descendants of these earliest emigrants still hold the villages of Bahúna and Bosti and others, adjacent to them, and are specially notorious for their cattle-lifting propensities. CHAP. I, C. Population. Tunwárs.

The second stratem consists of the Játús, Raghús and Satraolás, who are all off shoots of the Tunwár tribe, and who entered the district after the fall of the Tunwárs at Delhi.

The Wattús are, as far as the district is concerned, confined almost exclusively to the Sirsá tahsíl, but beyond the district they extend into Firozpur and across the Satlaj into Montgomery. The Sirsá Wattús are all Musalmáns, and appear to have come some four or five generations ago from Montgomery and taken up land in the then uncolonised parts of Firozpur and Sirsá. Traditionally they are closely connected with the Musalmán Bháttis and Sikh Sidhús, being descended from Rájpal, the son of Achal and grandson of Junhár or Jaunra, from whom also the Bháttis and Sidhús are said to be sprung. Wattús.

Whatever may be the literal truth or falsity of all these genealogies, this much would appear to be clear that Hindu Bhátti Rájpúts, Musalmán Bháttis, Wattús and Joyás, and Sikh Sidhú and Barar Játs are all sprung from the great *Yádu* Rájpút race, and all separated after the return of the *Yádús* to India from beyond the Indus.

The Rangrez, who have been confounded with the Nílárís, are the dyers of the country. They dye in all colours except madder which appertains to the Chhímba. Strictly speaking, the Nílári dyes only in indigo and the Rangrez in other colours, but this distinction does not seem to be kept up in practice. Rangrez.

The Sánsís trace their origin from Márwár and Ajmer where they are still numerous. They are essentially a wandering tribe, seldom or never settling for long in any one place. They are great hunters, catching and eating all sorts of wild animals, both clean and unclean, and eating carrion. They keep sheep, goats, pigs and donkeys, work in grass and straw and reeds, and beg ; and their women very commonly dance and sing and prostitute themselves. They have some curious connection with the Ját tribes of the Central Punjab, to most of whom they are the hereditary genealogists or bards. They are said to be the most criminal class in the Sánsís.

CHAP. I, C. Population. Sánsis.

Punjab, and they are registered in this district under the Criminal Tribes Act. Very often Sánsís live under the protection of some influential Pachháda or Ranghar to whom they give a share of their pilferings.

Sayyads.

The Sayyads are supposed to be descendants of Ali, the son-in law of Muhammad. As a matter of fact, many persons who have no claim to the title have adopted it because they have risen in the world. The great majority of Sayyads is to be found in the Hissár tahsíl, and especially round the large village of Barwála. They are described as lazy agriculturists and bad revenue-payers, and I do not think this description does them injustice.

Sheikh.

The term Sheikh can properly be applied only to those persons who are of Arab descent. I do not think, however, that any one of the persons calling themselves Sheikhs in this district is really entitled to this description. The name is commonly adopted by persons of non-descript class who are ashamed of their true origin, and who have not the assurance to call themselves Patháns or Sayyads.

Sunárs.

The Sunár is the gold and silversmith and jeweller of the village people. He also derives considerable profits by lending money at a high rate of interest. Although really one of the artizan class, he is also one of the twice-born, and is entitled to wear the *janeo* or sacred thread. The great majority of the Sunárs are Hindús. The few classed as Muhammadans probably call themselves *zargars*, and are confined to the cities.

Tarkháns or Khátis.

The terms Tarkhán and Kháti include the Hindu carpenters of the South-Eastern Punjab and the Suthárs or carpenters of the Bágar, who belong to quite a different tribe. The Suthárs do not intermarry with other Tarkháns or Khátis, and their women do not wear a nose-ring. The Suthárs have, to a considerable extent, given up carpentry and taken to agriculture. They own three or four large villages in the Sirsá tahsíl, and are fair agriculturists. They affect a certain superiority over the ordinary Kháti or Tarkhán. It will be seen from this that the terms Kháti and Tarkhán are the names of an occupation, and do not denote a true caste.

Telis.

The Teli is the oil-presser of the country, but as there is not much oil to be pressed, the Teli has usually taken to other occupations. The name seems to denote a true caste. Many Telis who do the work of butchers, are called Qassáb, and these have been entered as a separate caste, though the name is probably only occupational. Of the Qassábs a large number call themselves *beopáris* or merchants, because they deal largely in cattle. In parts of Sirsá the Telís have taken to agriculture, but with indifferent success.

CHAP. I, C.

Population.

Organization of tribes and castes. Restrictions on marriage.

Each main tribe and each tribal element of an occupational caste is subdivided into clans or *gôts* which may be taken to mean subdivisions of the tribe, each including all the descendants through males, of a real or supposed common ancestor.

The tribe or caste as a very general rule is, whether Hindu or Musalmán, strictly endogamous, *i.e.*, marriage between persons of different castes or tribes is absolutely prohibited. The issue of a marriage between persons of different tribes or castes would follow the tribe or caste of the mother and not that of the father, and it is in this way that many of the Ját clans account for their social degeneration from the rank of Rájpút. Such a marriage is, however, now almost out of the question. The issue of a concubine of a different tribe would be of the tribe of their father.

The Bishnoís though forming a single caste on the strength of a common religion were originally of diverse tribes, and the memory of their different tribal origin is preserved not by retaining the names of their tribes, but of the clans or subdivisions, and marriage between Bishnoís of different tribal descent is forbidden; thus a Bishnoi whose ancestors were Játs will not marry one whose ancestors were Khátis.

Bánia is, as has been shown above, an occupational term, and Bániás of the Aggarwál, Oswál and Mahesri sections will not intermarry.

Again the great subdivisions of the Brahman caste already enumerated will not intermarry; thus a Gaur will not intermarry with a Kandelwál, nor a Sarsut with a Gujaráti. It has been already mentioned that the tribal subdivisions of the Málís, such as Máchi, Káchi, Gola and also those of the Chamárs, Jatya Chandor, Bámbi, Meghwál do not intermarry. The same is the case among the Kumhárs. In short, where the name of a caste is an occupational term the caste is generally found to consist of distinct tribal elements which do not intermarry, and the tribe is thus, as an almost universal rule, endogamous. In some cases there are groups of clans or subdivisions within the tribe or race which form phratries, based on real or supposed common ancestry, among whom intermarriage is not permitted. Among the Rájpúts we have the Jatu, Raghu and Satraola clans said to be descended from three brothers, and no intermarriage is permitted among them, while Játus avoid marriage with Tunwárs, of which clan they are themselves an offshoot. The Mán, Dalál, Deswál and Siwál Játs do not intermarry on account of alleged common descent. (Ibbetson's Karnál Settlement Report, paragraph 186).

CHAP. I, C. — Population. Organization tribes and castes. Restrictions on marriage.

The clan itself is in all cases exogamous, that is, no man can marry a woman of his own clan, but in many cases the restriction goes much further than this. Among the following Hindu tribes—Játs, both Bágri and Deswáli, Bishnoís, Málís, Brahmans, Khátis, Sunárs, Kumhárs, Lohárs, Náís, Chuhrás and Chamárs—a man is not permitted to marry a female either of his own clan or of those of his mother, father's mother or mother's mother. Among Bániás and Hindu Rájpúts the restriction extends to the man's *gôt* only, while among Hindu Gujars marriage is avoided in one's own *gôt* and in those of one's mother and one's mother's mother.

To Sikh Játs the man's own *gôt* only is forbidden. Among Musalmán Játs and Rájpúts the prohibition includes only the one *gôt*, but among Musalmán Gujars, Lohárs and Telís it extends to the four *gôts*. Dogars do not marry in their own *gôt*, and some also avoid the *gôt* into which the father's sister has married, but both these restrictions are falling out of use. After marriage a woman among all tribes retains her own *gôt*, and does not enter that of her husband.

There appear to be no particular marriage restrictions among the Pachhádás, whose social relations are of a somewhat confused character. There are indeed apparently certain nominal restrictions on intermarriage between the different tribes of Pachhádás, such as that Sukherás can marry their daughters to Wattu Rájpúts, but cannot themselves marry Wattu women. Sukherás also marry women of other Pachháda tribes, but do not give their daughters to the latter. Hinjráons say that they marry their daughters to Bhanekás, but cannot take wives from among them. These restrictions are probably enforced with great laxity. In short, marriage among Pachhádás generally consists of a sale of the girl to the highest bidder.

Among the Deswálí Játs of the eastern portion of the district there is, in addition to the prohibition against marriage on the ground of relationship, a further prohibition based on vicinage by which a man is forbidden to marry a girl not only of an adjoining village (*simjor*), but also of any village in the neighbourhood, *i. e.*, within a distance of 15 miles or so. The Bágri Játs do not apparently observe this rule, though marriage with a near neighbour is probably rare. Marriage with a girl of the same village never takes place.

Marriage between persons of different religions is forbidden, *i.e.*, a Hindu can under no circumstances marry a Musalmán. Bániás, however, who are Vaishnavás, can marry Bániás of the same subdivision who are Saráogís or Jains; for some time this practice was abandoned owing to disputes between the two sects.

CHAP. I, C.

Population.

Social intercourse among tribes and castes.

The principal index of the social rank occupied by any particular Hindu tribe or caste is supplied by a consideration of the tribes or castes with which it smokes, drinks or eats. There is the usual distinction between *pakki* and *kachhi roti*. The former is made with *ghi*, and on account of its purifying influence *pakki roti* can be eaten from the hands of those from which *kachhí roti* could not be taken. Játs, Gujars and Ahírs will smoke out of the same pipe stem (*noya*), and the same bowl (*kali* or *nárial*). The above tribes will smoke out of the same bowl, provided the pipe stem is removed, with Khátís, Málís, agricultural Kumhárs, *i. e.*, those who keep no donkeys, and Lohárs; and Rájpúts will smoke in the latter method with any of the above tribes excepting perhaps Lohárs.

The Náí is regarded as somewhat inferior, and the above castes will not smoke with him, but will smoke out of his *hukka*, if the stem is removed. Rájpúts, Játs, Málís, Ahírs, Gujars, agricultural Kumhárs and Khátis will eat each other's *roti*, whether *pakki* or *kachhi*, but Rájpúts, Játs and probably Ahírs will not eat the *kachhi roti* of a Lohár, as the fact that he employs a *kund* or water reservoir in his work like a Chamár renders him impure. Brahmans and Bániás will eat the *pakki*, but not the *kachhi*, *roti* of any of the above castes, and a Brahman will not eat *kachhi roti* from a Bánia. The general rule is that all Hindús, except those of the lowest or menial castes, will eat each other's *pakki roti*.

Rájpúts, Játs, Ahírs, Málís, Gujars, Khátis will drink water out of the same metal vessel; a Brahman will drink water from the metal vessels of any of these tribes, provided that they have been scoured (*manjna*) with earth, or he will drink water from an earthen vessel belonging to them if it is new and unused. Játs and the other tribes on a social equality with them will not drink from a vessel belonging to a Nái.

Character and disposition.

From an economic point of view, the agricultural population of Hissár cannot be said to be badly off. So far as the eastern and central portions of the district are concerned it would perhaps be nearer the truth to say that prosperity is the general rule. Towards the west, on the light sandy soil of the Bágar, the conditions of life are certainly harder, but even here it would be difficult to say that poverty was prevalent. The standard of living among the Bágrís is certainly lower than it is among the Játs to the east, but its requirements are not inadequately met by their surroundings.

Játs.

The Ját, whether Bágrí or Deswáli, is, as a rule, well conducted and peaceably disposed, crimes of violence are rare, and those that are perpetrated are generally the result of a sudden quarrel, and committed without premeditation. Cattle theft,

CHAP. I, C. Population. Játs.

which is common among other tribes, is rare among the Játs. The Ját is, of course, unsurpassed in the pursuit of agriculture, and his chief desire is to be let alone in the enjoyment of the fruits of his toilsome industry. He is loyal and contented, but an over-refined system of jurisprudence and the artful wiles of the native pleader are daily teaching him to become more and more litigious and quarrelsome. In fact this remark applies to most, if not all, the agricultural classes of the district.

Rájpúts.

The Rájpút, Hindu and Musalmán, on the whole, compare unfavourably with the Hindu Ját. They are for the most part thriftless, extravagant and improvident. Pride in their real or fancied superiority of descent precludes them from healthy manual toil in the field, and shuts their women up in a more less strict *pardah*. Cattle-lifting is the hereditary pursuit of many Ranghars or Musalmán Rájpúts, and is regarded as at the most a very venial offence among them. Though more than indifferent as tillers of the soil, many of them make good cavalry soldiers.

Pachhádás.

The Pachháda or Ráth of the Ghaggar valley and the tract adjacent thereto is, perhaps, on the whole, the most inferior specimen of the agriculturist to be found in the district. He is a miserable farmer, more extravagant and improvident than the Ranghar, and far more addicted to crime, especially cattle theft Among other tribes the Pachháda is known as Ráth or hard-hearted.

The Bishnois.

The Bishnoi is a class of Hindu agriculturist who has acquired for himself a distinct place in the ethnology of the district. He is an admirable cultivator, shrewd, intelligent, thrifty and prudent, keen in the pursuit of his own wealth and advancement, and not very scrupulous in the methods which he employs to attain it. The tribe or caste is probably the most quarrelsome and litigious in the district, and it is rare to find a Bishnoi village in which there are not deadly internal feuds. The Bishnoi, though a strong proprietor, is a most troublesome tenant. The caste is, as a whole, the most prosperous in the district, not excepting even the Ját.

Sikhs.

The Sikh Játs of Sirsá are by no means unworthy members of a fine nation. They are thrifty, industrious and intelligent, and though apt to be violent when their passions are aroused, withal generally orderly and quiet. They are especially addicted to opium-eating, a practice which prevails also more or less all along the western border of the district.

The Bágri Ját is probably behind all the other tribes in intelligence, and there is a certain coarseness about his manner which seems to mark his intellectual inferiority to most of the other tribes of the district—a result no doubt of the hard conditions of life in his native sand-hills in Rájpútána. He makes up for his want of intellect, however, by thrift and industry. CHAP. I, C. Population. Bágri Játs.

Indulgence in spirits and drunkenness is practically unknown, but opium is consumed in fairly large quantities by Sikhs and Hindu Rájpúts. The Bishnoís are not allowed by their religion either to eat opium, smoke tobacco or drink spirits, and excess in these matters is very rare in the district as a whole. The sexual and moral relations in the villages are far purer than one would expect, looking to the obscenity of the language sometimes used. Moral character.

Education, in the strict sense of the word, is very backward, though the agriculturist is not slow to learn what are his rights or how far our law will support him in an attack on those of his neighbour.

The agricultural portion of the population of the district can boast of few or no families of note. The family of the late Colonel James Skinner, C. B., are collectively the largest land-holders in the district. Leading families.

Colonel Skinner, the founder of the family, was born in 1778. His father was a native of Scotland in the service of the East India Company, and his mother a Rájpútni, from the neighbourhood of Benáres. In 1796, through the influence of Colonel Burn, he received an appointment in the army of the Mahratta chief, Sindhia, under his commander, the Frenchman DeBoigne, and was stationed at Mathura. History of Colonel Skinner.

He almost immediately began to see active service in Sindhia's army against the chiefs of Rájpútána. In 1798 he was severely wounded at the battle of Uncarárah and taken prisoner by Sindhia's forces, but he was subsequently set at liberty.

As has been already related in the last chapter, the increasing power of George Thomas in 1800 and 1801 excited the jealousy of Sindhia's commander, Perron, and led to a fierce struggle in which Thomas was overthrown at Hánsi. In this campaign Skinner took an important part, and made his first acquaintance with the Hariána country with which he was to be so prominently connected in the future. In the beginning of 1803, Skinner received command of a regiment in Sindhia's army. In the latter part of that year war broke

CHAP. I, C. Population. History of Colonel Skinner.

out between the Mahratta chiefs and the British, and ten of the British officers serving under Perron refused to use arms against their countrymen. This led to the dismissal of all Sindhia's English officers including Skinner. This was a blow to Skinner who at this time appears to have had no intention of taking service under the British, nor any objection to fighting against them. Perron was, however, obdurate, and shortly before the battle of Aligarh, Skinner, still unwilling to desert his former master, was forced reluctantly to come into the British camp. There, on condition that he should not be employed against his former master, he received command of a troop of native cavalry, the nucleus of the famous Skinner's horse, who had come over from Sindhia.' In 1804 Skinner, with the rank of Captain, was sent with his regiment towards Saháranpur to oppose the Sikhs which he did successfully, and with much credit to himself. In the same and following year Skinner was actively employed in the war against Holkar. In 1806 on the introduction of the economizing régime of Sir George Barlow, the reduction and disbandment of Skinner's Corps, the "Yellow Boys" as they were called, took place. Skinner himself was retired with the rank and pension of a Lieutenant-Colonel. He then resided for a time at Delhi, and after his pension had been commuted into a jágír he employed himself in the improvement of his estate.

Meanwhile the disturbed state of Hariána, the nominal head-quarters of which were at Hánsi, was attracting the attention of Government. As has been already related, the Honourable Edward Gardiner was in 1809 despatched thither to restore order, and the services of Skinner, with the rank of Captain and with 300 sowárs of his old regiment who had been continued in employment as Civil Police, was placed at Mr. Gardiner's disposal. The strength of the corps was increased to 800. Skinner with his horse was present at the capture of Bhiwáni, and he remained stationed in the district from 1809 to 1814, and assisted in the restoration of order. It was at this period that the foundation of the family estates was laid. Skinner received considerable grants of waste land from Government on which he founded villages and settled cultivators, others he took upon farm for arrears of revenue, and others again were voluntarily transferred by the original cultivators who preferred to be his tenants, and under the protection of his name, to having the doubtful privileges of proprietors.

Skinner's corps was meanwhile increased to 3,000 men, and he himself received the rank of Lieutenant-Colonel. He took part with his corps in the Pindhári campaign. After its conclusion in 1819 the corps was reduced by 1,000 men.

Of the remainder 1,000 were stationed at Hánsi under Colonel Skinner and 1,000 at Neemuch in Central India under his brother Major Robert Skinner. In 1819 the jágír which had been granted in the neighbourhood of Aligarh to Skinner in lieu of pension as a retired officer of the Mahratta army was made perpetual.

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Population.
History of Colonel Skinner.

Between 1822-24 Skinner's corps was slightly reduced and was employed in quieting outbreaks in Bhattiána. In 1824 the strength of the corps was again increased, and it served under Lieutenant-Colonel Skinner with Major Fraser as his second-in-command in Lord Combermere's army at the siege of Bharatpur. In 1829 Skinner received a commission in the British army with the rank of Colonel, and was at the same time made a Companion of the Bath. He thereafter spent his time mostly at Hánsi employed in the management and improvement of his estate. Under the name of "Bara Sekunder," the latter word being a corruption of his name, he was widely feared, and at the same time much respected by the native population. He died in December 1841, leaving 5 sons, Joseph, James, Hercules, Alexander and Thomas. By his will the property was left undivided to be managed by one member of the family on behalf of the others. Mr. Alexander Skinner, the last surviving son of Colonel Skinner, was the manager of the Skinner estate so long as it remained unpartitioned. The management was principally conducted at Hánsi.

Present condition of the Skinner Estate.

In 1887 the family agreed to partition the estate, and this was accordingly done in the Court of the District Judge of Delhi by order, dated August 30th, 1888. The numerous villages in this district which formerly were part of the joint estate are now held separately by the various members of the family. The largest proprietors are the widow of Mr. James Skinner, a grandson of Colonel Skinner, Mr. Robert Hercules Skinner, and other minor children of Mr. Alexander Skinner, son of Colonel James Skinner, Mr. Richard Ross Skinner and Mr. George Earle Skinner, sons of Mr. Thomas Skinner.

Except in a few instances, the system of management has deteriorated much since the partition, and the proprietors, who are mostly absentees, leave everything in the hands of their *karindas* or local agents.

The Bhái of Sidhowál.

The chief native gentleman of rank in the district is Bhai Zabarjang Singh of Sidhowál in the Karnál District, who holds a jágír of 14 villages in the Budláda tract, transferred to this district from Karnál in 1888. He is a minor and his estate is under the Court of Wards in the Karnál District.

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The Bhái of Sidhowál.

The district of Kaithal, as it was constituted when it passed into the hands of the British, had been acquired for the most part by Bhái Desu Singh, the fourth son of Bhái Gurbakhsh Singh, himself a descendant of a Rájpút zamíndár of Jaisalmer. Desu Singh died in Sambat 1835-36, while his son Lál Singh was, a hostage at the Delhi Court. Bahál Singh, another son, succeeded to the rule of his father's possessions. Lál Singh was, however, released, and on his return drove his brother away. The latter at this time acquired the Budlada tract, but was soon afterwards murdered at his brother's instigation.

The treaty of Sarji Anjangáon in 1803 and the subsequent treaty of Poona made the British nominal masters of territories to the west of the Jumna. Immediately after the battle of Delhi in 1803, the chief of Kaithal, Bhái Lál Singh with other Sikh chieftains, had made his submission to the British. Under the policy of withdrawal inaugurated by Lord Cornwallis, Lord Wellesley's successor, the tract west of the Jumna was parcelled out among the Sikh chiefs, partly in the form of jágír grants and partly in full sovereignty. But the increasing power of Ranjít Singh subsequently drove them into the arms of the British, and they were taken under protection in 1809, while in 1810 the jágír grants of 1805-06 were declared grants for life only. They were gradually resumed at the death of their holders.

Bhái Lál Singh of Kaithal died in 1806, and was succeeded by Bhái Ude Singh, his minor brother, under the regency of his mother. His rule was oppressive and tyrannical. He died in 1843 leaving no issue, and his State was held to have lapsed to the protecting power. After considerable opposition Kaithal was occupied and the administration of the lapsed State taken in hand by Major (afterwards Sir H.) Lawrence. It was ruled that the collaterals of Bhái Ude Singh could only succeed to the acquisitions of Bhái Gurbakhsh Singh, the founder of the family, and to those of Guláb Singh, second cousin of the deceased Bhái, and claimant of his estates. The extent of these was not determined till 1844. They included a jágír of the Budlada tract, and were made over to Guláb Singh, the head of the Arnauli branch of the family.

The Bháis of Arnauli came under the reforms of 1849, and have since then ceased to exercise any administrative functions. The estate have continued to be held in jágír. The Budlada estate of 14 villages is now held by Bhái Anokh Singh, a member of the Arnauli family, who resides sometimes at Budlada and sometimes at Sidhowál in the Karnál District. He is an Honorary Magistrate, and is permitted to collect his jágír income direct. The following genealogical table shows his connection with the

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The Bhái of Sidhowál.

Bháis of Kaithal :—

BHAI GURBAKHSH SINGH

Desu Singh.		Sukha Singh.
Lál Singh.	Bahál Singh.	Basáwa Singh.
		Sangat Singh.
Ude Singh.		Bhái Anokh Singh.

There is also a jágír of five villages in the Sirsá Tahsíl held by Sardár Jíwan Singh of Shahzádpur in the Ambála District.

The following is a list of the native gentlemen who are entitled to a seat at Divisional Darbárs :—

Darbáris.

Bábá Bishoda Nand Singh of Rori, a descendant of Bábá Jánki Dás who was rewarded with a small *muáfi* grant for his services to English officers in the mutiny ; Rái Sáhib Rám Sukh Dás, treasurer of the Hissár District, who owns about twenty thousand acres of land in various villages in the Sirsá Tahsíl ; Lála Sohan Lál, treasurer of the Hissár District, who owns part of the village of Fatahábád. Lála Jai Rám Dás, Banker of Bhiwáni, Lála Shugan Chand, Banker of Hissár ; and Lála Narsingh Dás, Banker of Bhiwáni. Besides these there is an increasing number of Indian commissioned officers, all of whom are entitled to a seat in Darbárs. The most distinguished of these is Rasaldár Major Umda Singh of the 22nd Cavalry, who lives at Bapaura in the Bhiwáni Tahsíl and has served as aide-de-camp to His Majesty the King.

Religion, See Table 16, Part B.

Over two-thirds of the whole population of the district are returned as Hindús, the definition embracing all persons who did not return themselves as Musalmáns, Christians, Sikhs, Jains or Zorastrians. Among the persons classed as Hindús are nearly 116,000 Baurias, Chuhrás, Chamárs Dhanaks and Sánsís. These persons are really outcastes from Hinduism, and though they may in a few cases call themselves Hindús, they are denied the right to that title by all orthodox believers in the Hindu faith.

Hindús and their sects.

Hinduism in Hissár does not differ in any material particular from the standard type prevalent in the south-eastern districts of the Punjab. The ordinary Hindu peasant, though, as a general rule, he returned himself or was returned at the census as a Vaishnava, is entirely ignorant of the more esoteric doctrines of the religion which he professes. He, of course, knows the names of Rám, Vishnu, Krishna and Náráyan, and habitually repeats them

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Hindús and their sects.

in and out of season, but the deities with which he is practically concerned are the godlings or local saints and heroes, and in their worship it might almost be said that any idea which he may have of belonging to a distinct religious body or organization disappears, for many of the godlings of the country side are reverenced equally by Hindús and Musalmáns. Beyond an occasional visit to the local *shiwála* or *thákurdwára* the principal concrete shape in which the idea of being included within the pale of Hinduism enforces itself on the mind of the peasant is the obligation which he is under, as much perhaps a social as a religious one, of feeding the Brahmans on every available opportunity. Beneath all the superstition by which he is trammelled the average Hindu peasant preserves in his own mind the idea of a supreme Being, whether He be called Allah, Náráyan or Parmeshar. But neither this belief nor the mass of superstitions which do duty for his every day religion have probably the least effect on his rural life. For him morality and religion are completely divorced, religious observances being for the most part but a set of expedients to escape from the often undeserved wrath of a superior order of beings. The sanctions of his moral system are far more social than religious, and as his social horizon includes only his village or at most his tribe, to the same extent is the scope of his moral obligations limited. The Hindu of the village is by natural temperament far more than by religion inert and peace-loving, his one object being to be allowed to enjoy in quiet the fruits of patient toil and industry.

The Hindu of the towns is, of course, slightly more acquainted with the inner doctrines of his religion, but viewed from a moral standpoint his position is much the same, if not lower, than that of the Hindu peasant.

The Hinduism of the rural tracts is far more a collection of the cults of national deities and local godlings (using local in a somewhat extended sense) than an organized system of theology; and the worship of the local godlings is a far more important element than that of the national deities. To the mind of the zamíndár the former are much more nearly concerned with him and his affairs than the latter, who are far removed from him on the heights of the Hindu pantheon.

In a very large proportion of cases, if not, as a general rule, the sect of rural Hindús who could not be obviously classed as belonging to any well-known definitely distinct religious body, was entered at the census as Vaishnava or Bishni; but it not must be supposed that one in a hundred or even a less proportion of the persons whose sect was so returned had the least idea that they were Vaishnavas, or wherein the latter differed from any other sect or religious body. Judged by the standard of orthodox Hin-

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Hindús and their sects

duism, the classification was probably not incorrect, but its result was to obscure completely the statistics relating to the real and every day religious belief of the mass of the people. The Hissár peasant is in no sense an orthodox Hindu. He feeds and venerates, though he does not respect the Brahman, he knows of the existence and acknowledges the power of the great gods of the Hindu pantheon—Siva, Vishnu, the incarnate Krishna, &c.. and occasionally worships them, especially Siva or Shibji and Krishna or Thákurji. The temples of the former are very common in the Ját villages, and have been generally built as an act of *pun* by Bánias. The ceremony of temple worship is somewhat as follows About once in two months or oftener, if he is getting on in years and has time on his hands, the zamíndár after bathing in the village tank proceeds to the village *shiwála* or *thákurdwára* and makes an offering (*cha háwa*) to the deity, which is, of course, appropriated by the officiating priest or *pujári.* The worshipper then receives some Ganges water (*Ganga jal*), a supply of which is kept in the temple, and some leaves of the *tulsi* plant which will be growing in the enclosure ; the *tulsi* leaves are dipped in the water and then applied by the worshipper to his forehead, and if Siva is the deity who is being worshipped, some of the water is poured over the *linga* or symbol of the god which is invariably found in his temple. The worshipper also makes obeisance (*dhok márna*) before the idol of the deity. The act of worship is called *darsan* or viewing, and as it occupies a considerable time, is not to be entered upon unless one has ample leisure. Of the more strictly orthodox but inferior gods, perhaps Suraj Náráyan is the one who most commonly receives adoration from the Hindu peasant. He is worshipped mostly on Sunday ; the more pious keep a fast (*barat*) in his honor on that day, which consists in eating only one meal with one sort of grain and abstaining from salt.

But although Siva and Suraj Náráyan are the two most important personages in the Hindu peasant's pantheon, they are too great for every day use. He lives as it were in an atmosphere charged with the spirits of departed saints, heroes, demons and others who are in a position to, and as a matter of fact do, exercise a beneficent or malevolent influence on the affairs of mankind, and it is from them that he selects those who are to be the recipients of his every day devotion. It is not perhaps so much the case that he worships them with fixed ceremonies as he does Siva and Suraj Náráyan, but they are always, unconsciously almost, present to him as the beings who have the most immediate connection with his destinies.

The more common objects of worship of this class are the Bhumia or god of the homestead, and Sítla, the goddess of small-pox, who is worshipped mostly by women who mix sugar with

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water and distribute it to children at her shrine. Fire is also venerated by some who drop *ghi* into it. The *pipal* tree is worshipped at dawn after bathing; a *lotah* of water is poured out at the foot of the tree and adoration made (*dhok-márna*). Khetrpál is another deity who lives in the *pipal* tree, he is worshipped by women when their children are ill.

A *tirbaini* or combination of the *nim*, *pipal* and *bar* trees growing together is specially sacred, and to plant such a combination is an act of *pun*. The *kair* tree is also worshipped by women in the hopes of thereby getting a child.

The Bishnoí religion.

One of the important developments of Hinduism in this district is the Bishnoí sect, which is of Bágrí or Márwárí origin. The name Bishnoí is evidently derived from the prominence they give in their creed and worship to the god Vishnu, though they themselves say it is derived from the twenty-nine (*Bis-nau*) articles of their creed as prescribed by the founder of the sect. It is said that any member of the higher Hindu castes can become a Bishnoí, but in this district at least they are almost all Ját or Khátí by tribe, and retain the language, dress and other characteristics of the Bágrís; but they try to sink their tribe in their religion and give their caste as Bishnoí merely. The account they give of the founder of their sect is as follows :—At Pínpásar, a village south of Bíkáner in the Jodhpur territory, there lived a Rájpút Panwár, named Laut, who had attained the age of sixty years and had no son. One day a neighbour going out to sow his field met Laut, and deeming it a bad omen to meet a childless man, turned back from his purpose. This cut Laut to the quick, and he went out to the jungle and bewailed his childlessness until evening, when a *fakir* appeared to him and told him that in nine months he should have a son, and after showing his miraculous power by drawing milk from a calf, vanished from his sight. At the time named a child miraculously appeared in Laut's house and was miraculously suckled by his wife Hansa. This happened in *Sambat* 1508 (A. D. 1451). For seven years the boy, who was an incarnation (*autár*) of Vishnu, played with his fellows, and then for 27 years he tended cattle, but all this time he spoke no word. His miraculous powers were shown in various ways, such as producing sweets from nothing for the delectation of his companions, and he became known as *Achamba* (the Wonder), whence his name of Jhámba by which he is generally known. After 34 years a Brahman was sent for to get him to speak, and on his confessing his failure Jhambájí again showed his power by lighting a lamp by simply snapping his fingers, and uttered his first word. He then adopted the life of a teacher and went to reside on a sandhill some 30 miles south of Bíkáner, where after 51 years he died and was buried

instead of being burnt like an ordinary Hindu. He did not marry but devoted himself to the life of an ascetic teacher. His sayings (*sabd*) (to the number of 120) were written down by his disciples, and have been handed down in a book (*pothi*) which is written in the Nágarí character, and in a Hindu dialect similar to Bágrí, seemingly a Márwarí dialect. The "twenty-nine" precepts given by him for the guidance of his followers are as follows :—

Tís din sútak—pánch roz ratwanti nárí
Será karo shnán—síl—santokh—suchh pyárí
Pání—bání—ídhní—itná líjyo chhán.
Dayá—dharm hirde dharo—garu batáí ján
Chori—nindya—jhúth—barjya bád na kariyo koe
Amal—tamákú—bhang—líl dúr hí tyágo
Mad—más se dekhke dúr hí bhágo.
Amar rakháo thát—bail tani ná báho
Amáshya barat—rúnkh lílo ná gháo.
Hom jap samádh pújá- -bísh baikunthí páo
Untís dharm kí ákhrí garu batáí soe
Páhal deo par chávya jisko nám Bishnoí hoe

which is thus interpreted :—" For thirty days after child-birth and five days after a menstrual discharge a woman must not cook food. Bathe in the morning. Commit not adultery. Be content. Be abstemious and pure. Strain your drinking-water. Be careful of your speech. Examine your fuel in case any living creature be burnt with it. Show pity to living creatures. Keep duty present to your mind as the Teacher bade. Do not steal. Do not speak evil of others. Do not tell lies. Never quarrel. Avoid opium, tobacco, *bhang* and blue clothing. Flee from spirits and flesh. See that your goats are kept alive (not sold to Musalmáns who will kill them for food). Do not plough with bullocks. Keep a fast on the day before the new moon. Do not cut green trees. Sacri fice with fire. Say prayers. Meditate. Perform worship and attain heaven. And the last of the twenty-nine duties prescribed by the Teacher—Baptize your children, if you would be called a true Bishnoí."

Some of these precepts are not strictly obeyed ; for instance, although ordinarily they allow no blue in their clothing, yet a

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Bishnoí, if he is a servant of the British Government, is allowed to wear a blue uniform; and Bishnoís do use bullocks, though most of their farming is done with camels. They also seem to be unusually quarrelsome (in words) and given to use bad language. But they abstain from tobacco, drugs, and spirits, and are noted for their regard for animal life which is such that not only will they not themselves kill any living creature, but they do their utmost to prevent others from doing so. Consequently their villages are generally swarming with antelope and other animals, and they forbid their Musalmán neighbours to kill them and try to dissuade European sportsmen from interfering with them.

They consider it a good deed to scatter grain (chiefly *bájra* and *moth*) to pigeons and other birds, and often have a large number of half-tame birds about their villages. The day before the new moon they observe as a Sabbath and fast-day, doing no work in the fields or in the house. They bathe and pray three times a day, in the morning, afternoon and in the evening, saying "Bishno Bishno," instead of the ordinary Hindu "Rám Rám." Their clothing is the same as that of other Bágrís, except that their women do not allow the waist to be seen, and are fond of wearing black woollen clothing. They are more particular about ceremonial purity than ordinary Hindús are, and it is a common saying that if a Bishnoí's food is on the first of a string of 20 camels and a man of another caste touches the last camel of the string, the Bishnoí will consider his food defiled and throw it away. The ceremony of initiation (*páhal*) is as follows:—A number of representative Bishnoís assemble, and before them a Sádh or Bishnoí priest after lighting a sacrificial fire (*hom*) instructs the novice in the duties of the faith. He then takes some water in a new earthen vessel, over which he prays in a set form (*Bishno-gáyatri*), stirring it the while with his string of beads (*málá*) and after asking the consent of the assembled Bishnoís, he pours the water three times into the hands of the novice who drinks it off. The novice's scalp-lock (*chotí*) is then cut off and his head shaved, for the Bishnoís shave the whole head and do not leave a scalp-lock like the Hindús; but they allow the bear to grow, only shaving the chin on the father's death. Infant-baptism is also practised, and thirty days after birth the child, whether boy or girl, is baptised by the priest (Sádh) in much the same way as an adult; only the set form of prayer is different (*Garbh-gáyatri*), and the priest pours a few drops of water into the child's mouth, and gives the child's relatives each three handfuls of the consecrated water to drink; at the same time the barber clips off the child's hair. This baptismal ceremony also has the effect of purifying the house which has been made impure by the birth (*sútak*). The Bishnoís intermarry among

CHAP. I, C. Population. The Bishnoi religion.

themselves only and by a ceremony of their own in which it seems the circumambulation of the sacred fire, which is the binding ceremony among the Hindús generally, is omitted. They do not revere Brahmans, but have priests (Sadh) of their own chosen from among the laity. They do not burn their dead, but bury them below the cattle-stall or in a place frequented by cattle, such as a cattle-pen. They observe the Holi in a different way from other Hindús. After sunset on that day they fast till the next forenoon, when after hearing read the account of how Pahlád was tortured by his infidel father Harnakash for believing in the god Vishnu until he was delivered by the god himself in his incarnation of the Lion-man, and mourning over Pahlád's sufferings, they light a sacrificial fire and partake of consecrated water, and after distributing unpurified sugar (*gur*) in commemoration of Pahlád's delivery from the fire into which he was thrown, they break their fast. Bishnoís go on pilgrimage to the place where Jhámbájí is buried, south of Bíkáner, where there is a tomb (*mat*) over his remains and a temple (*mandir*) with regular attendants (*pujárís*). A festival takes place here every six months in *Asauj* and *Phagan*, when the pilgrims go to the sandhill on which Jhàmbají lived and there light sacrificial fires (*hom*) of *jandi* wood in vessels of stone and offer a burnt-offering of barley, *til*, *ghi* and sugar, at the same time muttering set prayers. They also make presents to the attendants of the temple and distribute *moth* and other grain for the peacocks and pigeons which live there in numbers. Should any one have committed an offence, such as having killed an animal, or sold a cow or goat to a Musalmán, or allowed an animal to be killed when he could have prevented it, he is fined by the assembled Bishnoís for the good of the temple and the animals kept there. Another place of pilgrimage is a tomb called Chhambola in the Jodhpur country, where a festival is held once a year in Chait. There the pilgrims bathe in the tank and help to deepen it, and sing and play musical instruments and scatter grain to peacocks and pigeons.

Sultánís.

Another Hindú sect is that of the Sultánís or votaries of Sakhi Sarwar Sultán of Nigahaya, in the Dera Ghází Khán district. He is extensively worshipped by Játs as well as by Musalmáns and Sikhs. His followers will not eat the flesh of animals killed by *jhatka* or decapitation, but only that killed in the usual manner by *hallál*. The saint has a shrine at Nangthala in the Hissár tahsíl. The offerings are taken by the guardians of the shrine who are called *piráhis* or *bharáis*. Images of the saint's tomb are to be found in the villages, and offerings of sweetmeats, either $1\frac{1}{4}$ or $5\frac{1}{4}$ maunds, are made thereat.

Nának-panthis.

Nának-panthís are often regarded as a sub-division of the Sikhs, but are more properly a Hindú sect. They venerate Bábá

CHAP. I, C. Population. Nának-panthis.

Nának, the first Guru, and are supposed to follow his teachings. They differ from the true Sikhs, the followers of Gobind Singh, the tenth Guru, in shaving the head with the exception of the *choti*, in venerating Brahmans and using tobacco, and they differ from the ordinary Hindú only in being more lax in regard to caste rules and ceremonial observances. They are often called *munna* or shaven Sikhs in contradistinction to the *pahuliya* or true Sikhs.

Sikhs.

The Sikhs of the district are confined entirely to the Sirsá tahsíl and the northern part of the Fatehábád tahsíl.

The true Sikhs are followers of the tenth Guru Gobind Singh and are distinguished by the five Kakka: (I) the *kes* or long hair and unshaven head; (II) the *kachh* or short drawers in place of the *dhoti* of the Hindús and the *tahmat* of the Musalmáns; (III) the *kara* or iron bangle; (IV) the *kanga* or comb, and (V) the *kard* or knife. They are initiated by *pahul* or baptism and are hence called *pahulia* as distinguished from *munna* or shaven, an epithet of the Nának-panthi Sikhs. The true Sikhs follow the Granth, venerate the cow perhaps even more than do the orthodox Hindús, are forbidden the use of tobacco but are allowed to indulge in spirits and drugs, a permission of which, as far as opium is concerned, they take the fullest advantage.

They eat the flesh of animals killed by the *jhatka* or decapitation. The true Sikhs of the district are not strict observers of the precepts of Gobind Singh. The *kes* is invariably worn, but the *dhoti* is often substituted for the *kachh* and the *kard*, *kara* and *kanga* are commonly discarded. They reverence the Brahmans to a certain extent and have no particular objection to the killing of cows by their Musalmán neighbours. Many of them smoke tobacco. The manly and stalwart Sikh contrasts strongly with his neighbours, the puny Bágri Jat and the lazy Pachháda. He is far less trammelled by the web of caste restrictions than the Hindu, but it by no means follows that he will mingle with the lower castes.

In Sirsá the Sikh religion seems to be making some progress among the Bágri Jats, upon whom the example of their Sikh neighbours seems to be making an impression in matters other than religion.

Jains.

The Jains in point of wealth and education are a not unimportant class of the population, especially in the towns.

Jainism is certainly a development of Hindúism. The question has been fully discussed in the Census Report of

1881, and it is not necessary to touch on it here. The Jains appear to revere the gods of the Hindu pantheon, but reject the divine origin of the Vedas. Their supreme deity is Nirankár, corresponding apparently to the Hindu Náráin, but their immediate objects of worship and reverence are the 24 *arháts* or saints who have obtained final nirván (*mukti*) with Nirankár. They do not appear to reverence or feed the Brahmans, but they have Sádhús or priests of their own, and their *pun* or meritorious conduct consists to a large extent in worshipping Nirankár and in feeding the Sádhús. They do not wear the *janeo* or sacred thread, they have a certain amount of reverence for the cow, bathing is not considered any part of their worship nor do they appear to reverence the *ling*, the symbol of Siva. Their scriptures consist of the 32 Sutrás written by Mahávír, the last *arhát*. The leading principle of conduct inculcated by their religion is abstention, not alone from taking animal life but from causing harm of any kind to any living creature (*jio*).

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Jains.

Of the 24 *arháts* worshipped by the Jains, the most famous are Rikabdás, the first *arhát*, and Párasnáth and Mahávír, the last two.

Jain sects.

Of the Jains there are two main sections, the Mandirpanthís and the Dhundiapanthís. The distinction between them consists in this that Mandirpanthís worship images of the 24 *arháts* in temples, while the Dhundiapanthís worship no idols and have no temples. The present Mandirpanthís are the successors and representatives of the original Jains, while the Dhundiapanthís are a schismatic offshoot.

Mandirpadthís.

(*a*) In the temples of the Mandirpanthís are always found images of one or more of the 24 *arháts* and in any case that of Párasnáth the 23rd *arhát*.

The Mandirpanthís are themselves divided into two sections—the Swetambaras, whose images are clothed and adorned with jewels, and the Digambaras, who worship nude idols.

Swetambaras.

(i) The priests of the Swetambaras are called *jatís*. The Swetambaras believe that women can obtain salvation (*mukti*), while the other Jains deny that this can be unless the woman is first born again as a man. The principal caste who follow the doctrines of the Swetambaras Jains are the Oswal Baniyás. There is a tradition explaining how the caste came to adopt this form of faith. The Oswal Baniyás were originally Rájpúts of Osanagri in Rájpútana; while they were yet Rajpúts, a boy was bitten by a snake; a

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Swetambaras Sádhu sucked the poison from the wound and restored the boy to life and the people of the place in consequence adopted the Jain religion and became members of the Swetambara sect.

Digambaras.

(ii) As stated above, the idols of the Digambaras are nude; their Sádhús are called *muns*; they carry a sort of *chauri* or brush wherewith to drive away insects, &c., and no leather of any sort, probably as being an animal product, is allowed in their temples

There is a further sub-division of the Digambaras into (1) the Bispanthi section who reverence the 24 *arháts*, the Guru and Shástras; and (2) the Teraphanthi section, who accept the *arháts* and the Shástras, but deny that there is now any Guru other than the Shástras themselves. The priests of the Digambaras are naked, except for a *langoti* round the loins.

Dhundiapanthís.

(*b*) The second great section of the Jains consists of the Dhundiapanthís. It was originally an offshoot from the Swetambara section of the Mandirpanthís as noted above. The Swetambaras were originally divided into 84 sub-divisions; of these one was the Lanka, which was again split up into three minor sub-divisions, or *gaddis*, *viz.*, the Nagári, Gujaráti and the Uttrádhi. Under the influence and guidance of 22 men called Gurus, the Lanka Nagári developed into a large sect, distinct not only from the Swetambara section but from the whole body of Jains as then constituted; its members, however, still retained the name of Jains, in order to distinguish themselves from other Hindús. The section thus formed was called the Báistola and subsequently the sect of the Dhundiapanthís. The schism which led to its formation appears to have occurred in Sambat 1709 near Ahmadabad under the leadership of Dharm Dás and Dharm Singh.

In Sambat 1817 the Báistola or Dhundiapanthís was itsel split up by the defection from its midst of the sect of the Terahpanthís under Bhíkam Sen. The name of the sect appears to have arisen from the fact that at first it included only 13 men, and it must not be confused with the Terahpanthi section of the Digambaras. They have had five Gurus, whose seat is Rájnagar in Bikánir, *viz.*, Bhikam Sen, Bás Mal, Rái Chand, Jit Mal, Meg Ráj.

The main features which distinguish the religion of the Dhundiapanthís from that of the other Jains is the absence of idol worship in their temples.

The Dhundias do not reverence Shiva, Brahma and Vishnu in any way apparently, nor do they make pilgrimages.

Dhundiapanthís.

The Dhundias wear a cloth over their mouths, in order to prevent the entrance and consequent destruction of animalculæ; probably for a similar reason the Dhundias will not drink water in its natural state (*kacha páni*), but only that which has been warmed or otherwise treated (*pakka páni*).

The Báistola section of the Dhundias reverences the 32 Sutrás of Mehávír, which form the Jain scriptures, but the Terahpanthís have a separate scripture consisting of 52 slokas. The Terahpanthís will not protect one animal from the attack of another, but the regard of Báistola section for animal life will rise even to the length of doing this. On the whole the Terahpanthís, as compared with the Báistola, are a more advanced and more heterodox sect.

Arya Samáj.

A complete account of the Arya Samáj is to be found in the Punjab Census Report of 1891. A branch of the Samáj was established at Hissár in 1889, and a Mandir was built there in 1893. In 1899 an orphanage was established at Bhiwáni which has been the means of saving the lives of some 600 children. The movement appears to be flourishing.

Musalmáns and their sects.

Islám, looked at as a religious organization and as embodying a system of religious belief, presents itself to its followers in a much more definite and tangible shape than is the case with Hindúism, and in so far as it does this, it would be expected to have a greater effect on the moral and social life of its adherents.

As a fact, the Musalmán is a far more staunch defender of his faith and far less tolerant of adverse criticism than the Hindu. As often as not the Hindu zamíndár when asked to explain points in his own professed religious belief will laugh with scarcely concealed incredulity in that belief, remarking that his religion is a *kacha* one, made only for the profit and advantage of the Brahman, but will generally end by saying that after all "Naráyan is the only one." To the Musalmán Islám is thus a far more living reality than is Hinduism to the Hindu, but its effects on morality are much the same. Without much reference to a religious standard, the Musalmán regulates his conduct by the standard of social morality existing around him. In many cases the social customs of the peasant have not been affected much by Muhammadanism. Those tribes who were originally Hindu and were converted, whether forcibly or not, to Islám still retain their primitive social customs as to marriage, &c. But conversion to Muhammadanism has certainly had an effect on the character and temperament of the peasant which cannot be regarded as other than hurtful; in place of work carried on with contented thrift and industry, as in the case of the Hindu Jats, we find among the Musalmán agriculturists a

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disinclination for hard labour at the plough, careless cultivation, prodigality and a finely marked propensity to appropriate other people's cattle.

There is little to be said in regard to Musalmán sects as far as Hissár is concerned. The Musalmáns of the district almost without exception belong to the Sunni section, and Shiáhs are almost entirely absent. But although the orthodox sect is so predominant, it must not be supposed that the Musalmán peasant is in any sense a strictly orthodox follower of the "Prophet." A mosque, it is true, varying from a pretentious three domed structure to a mud cottage with three mud pinnacles and three entrance doors is to be found in most villages. A *fakir*, often of the Kureshi sect, is entertained by the village as a Mullah. He proclaims the *azán*, warms the water for the *wuzu* or ablution, teaches the village boys to read or repeat passages of the Kurán in Arabic and reads the *nikkah* at weddings. For these services he receives a share of grain at the harvest and fees at ceremonies. The mass of the population do not, however, often go near the mosque, and it is uncommon to see a peasant saying his prayers in his field at any of the prescribed times, which are—

Fajr	Day-break
Zohr	2 P. M.
Asar	Before sunset.
Maghrib	After sunset.
Isha	8 P. M.

In spite of verbal admissions of the unity of Allah, the Musalmán agriculturist is to no small extent affected by the superstitious reverence for local saints, heroes and demons which is so common among his Hindu neighbours, and, in spite of his being included within the fold of Islám, he still preserves almost intact the ancient customs of his tribe in regard to restrictions on marriage, rules of inheritance, &c. The ancestors of the mass of the present Musalmán rural population of the district were converted in all probability in the time of the Mughal Empire as a general rule, if their statements are to be believed, of their own free will, but more probably in order to propitiate their rulers and to save themselves from confiscation of property and other disabilities.

Religion of the menial castes.

The Chamárs as a rule worship Rámdas, Rahdas or Rehdas, said to have been a Chamár, who became an ascetic (Bhagat) at Benares. Many of them appear to regard him as an ancestor. Another special object of venerence with them is

Religion of the menial castes.

Guga Pír, and his *jhanda* or pole, surrounded by a tuft of peacock's feathers, is often to be seen in the Chamárs' quarter and is also carried in procession by Chamárs in August and September. Chamárs also worship Devi and Máta and reverence Guru Nának probably without any very definite idea as to who he was.

The Chamárs have a special class of Brahmans who are called Chamarwa Brahmans or Sádhs. No other Brahmans will hold any intercourse with them nor indeed are they generally regarded as Brahmans at all. The Chamárs sometimes burn and sometimes bury their dead.

Chuhrás.

The special object of worship of the Chuhrás (sweepers) or lowest caste of Hindu, is Lálbeg or Lálguru, whom they regard as an incarnation of the deity. His shrine is to be seen in almost every village in the Chuhrás' quarter, and consists of a mud platform (*cháuntra* or *chabutra*) with a *ghara* sunk therein and a pole planted in it as a symbol. Some of the Chuhrás also reverence Balmik, who they say was a *chela* or disciple of Lálguru or Lálbeg.

Village deities and saints.

As noticed above the worship of village deities and saints makes up the largest portion of the religious life of the peasant of the district. An account of some of the principal ones is given below :—

Perhaps the one most widely venerated is Guga Pír, the saint of the Bagar, whose votaries include both Hindús and Musalmáns of all castes and tribes among the agricultural population of Hissár and the adjoining districts. Musalmáns do not, perhaps, worship him, but at any rate they regard him as a fit object for reverence. The Bishnois are probably the only agriculturist caste who do not worship him.

An account of the saint is given at page 256 of volume I of Sir H. Elliot's Supplementary Glossary. The local tradition about him is as follows:—

Guga was a Chauhán Rájpút of Garh Dadera in Bíkánir. His father's name was Jeoji, his grandfather's Amarji and his mother's Báchal. She was a daughter of Kamarpál, Seroha Rájpút of Sirsá. He was miraculously conceived by the intervention of Gorakhnáth who gave his mother some gugal to eat ; Guga's famous horse was born in the same way. When Guga grew up he had a dispute about lands with his cousins Arjan and Surjan, sons of Káchal, sister of Báchal, who had also been miraculously born. The cousins wished for a share of Guga's possessions but Guga

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refused and they then induced the King of Delhi to attack him. In the course of the struggle Guga killed his two nephews. His sister, their mother, refused ever to let him see her again. Guga left his country and wandered off; near Bahadra in Bíkáner he wished that the earth might swallow him up; this could not be till he became a Musalmán, he thereupon repeated the Musalmán "Kalma" and the earth forthwith opened and swallowed him.

His symbol or standard is a pole with a tuft of peacock's feathers at its summit (*Jhanda, chhari*). This is carried about in Sáwan and Bhádon by Chuhrás begging for alms. In these two months fairs are held at his shrine in Bíkánir, and a considerable part of the country side turns out to be present at them.

Another very favourite object of veneration in this district is Shámji. Like that of many others of the rural deities his worship has been introduced into the district from the Native States of Rájpútána. The account which local tradition gives of Shámji is as follows. Like Guga he was a Chauhán Rája of Garh Dadera at the time of the war between the Pandavas and Kauravas. Krishna told the Pandavas that the Kauravas would conquer them if Shámji joined the latter; thereupon Arjan and Krishna, disguised as Brahmans, went to Shámji and asked him to give them whatever they asked for. He was famous for his generosity and consented. They at once asked for his head which he gave on condition that he should witness the struggle between Pandava and Kaurava. This was agreed to and Shámji's trunkless head, suspended on a pole, lived on and saw the battle. Shámji's shrine is at Katla in Jaipur. His worship is even more prevalent in Bíkáner and Loháru than in this district. *Melas* are held at his shrine on the 12th Chet and 12th Asauj.

Rámdei is another saint of Rájpútána and the Bagar whose worship is prevalent in the district. His father was a Tunwar Rájpút, who went on a pilgrimage to Dwárka so slowly that it took him a century to accomplish. On reaching Dwárka he worshipped the image of Krishna but not satisfied with this wished to make the god's personal acquaintance. He was told that Krishna lived in a tank, upon which he jumped in and obtained the interview which he sought. Krishna then expostulated with the man about the risk of drowning which he was incurring, this had, however, no effect, and he replied that he preferred drowning to leaving the god's presence, whereupon Krishna promised to give the man his heart's desire; he replied that he wanted a son like Krishna. The result was that Rámdei was born as an incarnation of Krishna. Rámdei's shrine is at

Rúníchá in Bíkáner. In the course of the year one blind person and one leper are said to be cured at the shrine, many are said to go there in the hope of being the favoured ones. Baniyás, Játs and Chamárs often wear images of Rámdei suspended round the neck. There is a shrine of his at Rawatsar in Bíkáner, where there is a fair on the 10th Mágh Sudi and also in Bhádon. He is a special deity of the Chamárs and they take the offerings made at his shrine. Small mud shrines erected in his honour and adorned with a flag are often to be seen in the villages in the Chamárs' quarters.

Bhairon or Khetrpál is a village deity, whose chief shrine is at Ahror near Rewári in the Gurgáon District. He is the chief object of worship with the Hindu Gujars of the district. Their tradition is that he was born of a virgin. Many of the Gujars of the district attend a great festival held in his honour at Ahror in the month of February.

The worship of the Bhumia, or presiding deity of the village site, is of course common, and his small masonry shrine with its domed roof is often seen within the village site.

In addition to the above, there are many purely local heroes or saints, whose worship is confined to one tribe or a few adjacent villages, such as Kalapir, who is said to have been a Sidhu Ját, and is now worshipped by the tribe. He has a shrine at Khot Kalán, a Sidhu Ját village in the Hánsi Tahsíl.

Another good instance of a tribal deity is that of Dahdada worshipped by the Lohan Játs. Lohan, the progenitor of the *gôt*, had four sons—Mela, Tula, Ula and Chula. Mela and Tula founded Narnaund, the chief settlement of Lohans in the district, and Ula founded Bhaini, and adjacent village. Chula lived at Narnaund as an ascetic and became a Bhagat or worker of miracles, and was thus converted into a village goddling. He is worshipped under the form of an oblong stone kept in a shrine at Narnaund. His Brahmans are Gaurs of the Indauria *gôt*. They are fed on the 11th Sudi of each month. He is also venerated by the distribution of ten sérs of sweetmeats and the digging and carrying of 101 baskets of earth from his tank.

Superstitions.

The subject of superstitions is intimately connected and in fact merges, as shown above, in the entire religious system of the Hindu. Religion and superstition are to a great extent the same thing in his case.

A few superstitions connected with agriculture may be noted here :

Mangal (Tuesday) is a bad day for the commencement of ploughing (*halotia*) ; Wednesday, on the other hand, is an espe-

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cially good day. During the first 15 days of Asauj the Sráddh or ceremonies for the repose of the spirits of ancestors are celebrated. The period is called (Kanágat), and it is considered unlucky to sow in that interval. On the day of Sukhránt, in the month Máh, no wells are worked, nor is any cart nor plough driven. The Brahmans are fed on that day and cattle are better fed than ordinarily.

When cattle disease breaks out in a village a rope is stretched across the *palsa* (a village gate), and an earthen saucer with a charm written on it is fixed to the middle of the rope through which are stuck wooden pegs. The cattle after being driven under it enjoy immunity from the disease.

When a well is being dug, a small shrine to Hanúmán is erected near, in order to avert accidents during the construction, especially the sinking or dislocation of the well cylinder, and to ensure that the water shall be sweet.

The Hindús of Sirsá, as a precaution against theft of grain when stacked in the fields, trace a circle of ashes round the heap.

Odd numbers are considered unlucky. A woman must not mention her husband's name, nor should a man mention his wife's name. One should not mention one's father-in-law (Susra), but should call him uncle. Should a Hindu be so unlucky as to kill a cow, he must take her tail to the Ganges, there to be purified at considerable expense, and on the way he bears the tail aloft tied to a stick in order that all may know that he is impure.

When a *pakka* house is being built the *mistri* suspends the figure of a parrot over the door ; this is supposed to bring good luck, and when it is first inhabited a string of *nim* leaves is tied over the doorway for the same reason.

Ecclesiastical Administration and Christian Missions.

Hissár falls within the diocese of Lahore. There is a church at Hissár and also one at Sirsá. The Sirsá church is visited about once a month by a Chaplain from the Rewári branch of the Society for the Propagation of the Gospel Mission at Delhi and the same gentleman also visits Hissár about once in two months. The services are, of course, those of the church of England. At Sirsá there is a Roman Catholic Chaplain who holds services in a small bungalow used as a chapel. There are two missions in the district. One is the Zanána Baptist Mission at Bhiwáni. Regarding this, Miss Farier, the head of the Mission, writes as follows :—"The sect to which our Mission belongs is that of the Baptists (English). It was in 1887 that work was begun in Bhiwáni by Miss I. M. Angos, who lived for some time in a native house in the city, and it has been un-

dergoing gradual development ever since. At the present time our work includes the following branches :—

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"(1) Educational Work. We have two girls' day-schools in the city, and zanána pupils are taught to read in their own homes. The schools are under Government inspection and receive a small grant-in-aid from the Municipality. The zanána workers have usually invitations to teach in quite as many houses as they have time to go to, sometimes more.

"(2) Evangelistic Work. This includes Sunday services, visits to villages and towns in the neighbourhood, teaching and preaching in Hospital and Dispensary, etc., etc.

"(3) Medical Work. Our first Hospital was a native house in the city, still used as a dispensary. This was opened in 1891. Our present Hospital was opened in March 1899 by Major Dunlop Smith, and the number of in-patients promises to be considerably larger this year than in any previous one. That the medical work is appreciated by the people is shewn by the distances from which patients come, or are brought, for treatment. They have come from Hánsi, Hissár, and even Sirsá; from Rohtak, Dádri, Rewári, Kosli, Tushám, Meham, Beri, Cháng and many other villages far and near. For the last two years plague work has been a special feature of the medical work of our mission; it is mostly carried on by house to house visitation. The Hospital and Dispensary receive a small grant from the Municipality—only, Rs. 16 per month.

(4). Care of the Orphan Children. We have now nine of these under our charge. We keep them until old enough to be sent to Boarding Schools for training. "The *objects* of our Mission might be summed up as follows :—The spiritual, mental, moral, and physical good of as many of our Indian fellow-subjects, as we can influence and reach, especially the women and children.

"As regards *Finances*, only a very small proportion of the expenses of the Mission is met by local contributions. I have already mentioned the Municipal grants to School and Hospital. A small and very variable amount is also received towards the expenses of the medical work in fees from patients visited in their homes, who can afford to pay. But most of the expenses are met from Mission funds raised in England.

"The attitude of the people is for the most part friendly, though their ignorance and superstitious prejudices often prevent our doing all that we would for them in times of illness and trouble. Miss Theobald's famine relief work among them in 1897 and 1900, and the plague work last year certainly helped to make them look upon us as their friends. But the actual number of converts has hitherto been small."

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The second is a branch of the Rewári Mission at Sirsá. The objects are entirely religious and educational; and no medical work is done.

Occupations.

Almost exactly three quarters of the population of the district are engaged in agricultural operations and in occupations auxiliary thereto, or are dependent for their means of subsistence upon persons so engaged. Excluding the persons in the service of the State and Railway almost all the remaining quarter earn their livelihood by supplying the wants of the agricultural population.

Villages.

The villages in different parts of the district differ widely in appearance and in the air of comfort and prosperity which they wear. The best are undoubtedly the Ját villages of Hánsi, Bhiwáni and parts of Hissár and Fatahábád. They consist of collections of substantial and roomy enclosures containing good mud houses. A large number of them have many masonry brick houses and one or more handsome and lofty brick built *chaupáls* (*hithai paras*) or rest-houses. The *pakka haveli* (or mansion) of the prosperous local Baniya is to be seen in many of them. On the outskirts of the village site are the mud huts or hovels of the village menials, Chamárs and such like. The village, as a general rule, has one or at the most two entrances (*phalsa*), and there is generally no passage right through it; in many cases it is divided into *panás* or wards between which there are no internal means of communication. Outside the village will be found one or more temples of Shiva or Krishna. Near the *ábádi* will be at least one large and deep tank (*johár*) on the bank of which will often be seen a handsome *ghát* and a *pakka* well provided with reservoir (*kund*) for bathing and watering cattle. Near the tank is often found the hut (*derah*) of a *fakír* who is regarded as a guardian of the tank. The tank is generally surrounded by a thick fringe of large trees, chiefly *nim, siras, pipal, bar* and *kikar*.

Scattered round the village are the thorn enclosures (*gitwara* or *báhra*) in which the stacks (*bitaura*) of *opla* (cow-dung) are stored for fuel. The cattle are sometimes but very rarely pound in them at night. Round the tank is a wide patch of open kallarish soil, which is jealously preserved as a watershed for the tank; often it is covered with trees which are carefully preserved and form a *bani* or plantation.

The above is the type of the prosperous Ját village in the eastern, central and south-eastern parts of the district. Towards the west and south-west, the type deteriorates slightly not so much as regards the buildings as the surroundings of the village.

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The trees round the *ábádi* are less numerous, the tanks not so large, nor in consequence of the greater proximity of light sandy soil so deep. At the same time we miss the large and handsome *chaupáls* and the masonry houses become less common.

The houses in the Musalmán villages are generally far inferior to those in Ját villages, and the surroundings, such as trees and tanks, distinctly so. They generally have, especially in the centre and southern half of the district, a more or less pretentious masonry mosque with its three domes and minarets.

The Musalmán Pachháda villages in the north of tahsíl Fatahábád and along the course of the Ghaggar present a still greater contrast to those of the Játs. The houses are far poorer, often nothing more than thatched mud hovels and the villages are far smaller in size, less neat and less compactly arranged.

Few trees are planted round the village site, and what there are, are of natural growth. The thorn enclosures and *opla* stacks of the Ját village are absent, and the mosque itself is only a mud house, a little more respectable than the rest, with an open platform of mud in front and distinguished from other buildings by its three mud pinnacles. Such villages do not generally boast of any *chaupál* or rest-house.

The Sikh villages of Sirsá resemble more or less the Ját villages of the southern part of the district, but are probably inferior to them so far as appearance of prosperity is concerned. As a rule, owing to the dry nature of the climate, the villages are clean. Many of those, however, near the canal, are filthy in the extreme, and the zamíndár's attempts at sanitation are of the feeblest.

Water-supply.

The question of water-supply is one of pressing importance in most parts of the district. Except in the immediate neighbourhood of the canal and the Ghaggar, the water-level in the wells is at a depth varying from over 100 to 60 or 70 feet, and well water is only drunk when the tanks or *johars* are dried up. The proper repair and excavation of the village tanks is a matter to which much attention is given. Many, if not most, villages have been built on low-lying sites (*dabar*), in which the rain water from the surrounding higher lands naturally collects. As the village increases in size and more mud bricks are required, the tank deepens, and some of the miscellaneous common income of the village, generally the proceeds of the sale of the right to work *shora* (saltpetre), and of dried fallen trees, is devoted to repairing and enlarging the tank, or a rate is levied by the villagers among themselves for this purpose. So long as the tank water holds out, men and cattle drink from it and both bathe in it promiscuously, but some of the better villages reserve

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one tank or partition off a part of a tank for drinking and bathing purposes, and no cattle are allowed to enter it or drink from it.

When the tanks dry up, which often happens long before the rains, the only resource left is the water in the wells which are in many parts few and far between, and in many of those which do exist the water is bitter and undrinkable. The majority of the wells used for drinking purposes are on the banks of the village *johars* and the filtration of the tank water has the effect of keeping the well water sweet. In Sirsá an aperture (*bamba* or *mori*) is left in the side of the well cylinder which communicates with the tank; when the latter is full, its water is let into the well, and this helps to keep the well water sweet.

The water of the tank and wells is almost universally open to use by the whole of the village population of whatever caste or creed. Well water is seldom drunk anywhere while water, however filthy, is available in tanks; when the latter is exhausted, men are appointed to draw water for the village and they received fees called *pi*. The scale of fees varies, in some villages it is 2 annas per *matka* or water jar and 3 annas per head of cattle is charged per month; in other villages, 1 anna per horse, 1 anna per buffalo and 6 pies per other head of cattle per mensem is charged.

Houses.

The houses in various parts of the district differ very considerably in the style of architecture employed and the standard of comfort attained. The best are certainly those in the rich and prosperous Ját villages of Hánsi and along the eastern border of the district generally, and also in some of the central portions.

They consist of a covered gateway with side rooms (*paoli* or *deorhi*) which opens on to the lane (*gál* or *gali*); within this entrance is an open square or yard called variously *ángan*, *sahan* or *bisála*, at the rear of this or on either side is a verandah called *dalán* or *bichála*, and behind this again are the inner rooms for sleeping and living called *kotha* or *sufa*. The above is perhaps a fairly accurate description of the standard plan of a Ját house, but the variations are innumerable. Frequently two or three minor enclosures will be found inside the main enclosure and subdivided therefrom by walls (*bhínts*). Within the enclosures are the *chulás* or hearths at which the bread is baked, and each distinct confocal group living within one enclosure has a separate *chula*. The *arha* or oven in which the daily porridge or *dalia* is cooked and the milk warmed is generally outside the *paoli* or entrance and built against the outer wall of the house in the *gali* or lane.

CHAP. I, C.

Population.

Houses.

The household cattle are generally penned at night either in the *ángan* or in the *paoli*. Fodder is often stacked in the flat mud roofs. In some Ját villages the prosperous landowner has converted his mud residence into a substantial brick *havelí*, while in most such villages, there will be at least one or two zamíndár's houses with *pakka* gateways and fronts (*munh*).

The houses in Rájpút villages, both Hindu and Mussalmán, are built on much the same general plan as in the case of Játs, but, as a rule, they are less neat, and in many cases, a far greater number of families live together in one enclosure than in the case of Játs.

In some cases the household will consist of a large enclosure subdivided into minor ones which contain one, or more *chulás*, the outward and visible sign of a separate and distinct confocal group. Such groups are generally related more or less closely, but in some cases the family tenants and kamíns are also allowed to live in the household enclosure.

The type of house common in the Bágar shows a standard of comfort distinctly inferior to that prevailing on the eastern portion of the district. As a general rule, the soil is not adapted for the construction of mud roofs, as it is too light to withstand the rain, the roofs are in consequence made of the thatch of *bájra* (*karbi*), the walls being mud. Such a house is called *chappur* or *kúdi*, and several of them will be found arranged round the *ángan* or enclosure, which, if the inmates are fairly prosperous, will be provided with a mud *polai* or entrance thatched with straw. Another still poorer class of Bagri dwelling is the *jhompri*, which consists of a circular hut, the sides of which are made by interweaving the branches of various bushes and putting on a thatch of *bájra* straw. In the better and more prosperous Bagri villages the type of house is similar to that in Ját villages, but is inferior in construction and point of comfort.

The lowest type of house to be found in the district is that which is prevalent in the Pachháda villages on the Ghaggar tract. The villages in that part are very small and the houses far more scattered than in the larger villages to the south. The typical Pachhádá's house consists of a one-roomed mud hut called *kúdi* or *kotha*, standing in the middle of a thorn enclosure called *ángan* or *sath*. There is generally a smaller inner enclosure for the cattle called *báhra*; the *ángan* also contains a thatch supported by poles called *chán*, which is used for living in by day and for sleeping in in the hot weather. The class of dwelling-house found in the Pachháda villages to the south of the Ghaggar tract approximates more closely to the type prevalent elsewhere in the district as described above.

CHAP. I, C. Population Furniture.

The furniture of the average Ját householder consists of some *chárpais* or bedsteads (*khát* or *manji*), stools (*pidhás*) to sit on, the *charkha* or spinning wheel for his woman, a *kothi* or mud receptacle in the shape of a bin for his grain, a large wooden mortar made out of the trunk of a tree and called *ukhal* with the pestle or *músal* used for husking rice on festive occasions. The *chakki* or hand-mill is used for grinding the grain used daily. In most houses the *chinka* will be seen suspended from the roof; food left over from the evening meal is kept upon it so as to be out of reach of the village dogs.

An important part of the household furniture is the greater or less array of domestic vessels (*bhánda*) of various kinds. The principal perhaps are the *tháli* or large flat dish of brass or *kánsi* used for eating from; the *katora* or drinking vessel, also the *bisola* or *belua,* a smaller form of drinking vessel; the *lotah* of brass used for carrying water; the *tokni* or large brass vessel with narrow funnel-like mouth in which water or milk is kept; the *ghara* or *matka,* a large earthen vessel in which water is carried from the well on the women's heads; the *handia,* an earthen vessel of much the same shape as the above in which the *dalia* is cooked and milk warmed. The *tawa* is a flat iron plate upon which the *roti* or bread is baked on the *chula* or hearth. In many villages huge iron caldrons called *karáhis* are to be found; they are used when culinary operations are required on a large scale as at weddings or funeral feasts (*káj*).

The above description applies to the furniture of an ordinary Ját house in the south, central or eastern portions of the district, but that of an average Pachhádá's dwelling is probably less plentiful especially as regards the brass vessels.

The Pachhádás call their corn bin *barola* or *baroli* according to their greater or smaller size; while among the Bagris they are known as *khoti* or *khotliya.*

There is a considerable amount of diversity in the clothes worn by different tribes of the agricultural classes. The ordinary Hindu zamíndár's apparel consists of a *dhoti* or Loin cloth, a *mirzai* or jacket fastened with strings in front, and a *pagri* or turban. The richer class of zamíndár substitutes the *kurti* or vest and the *angarkha* or long coat for the *mirzai.* The usual wrap is the *chádar,* and in the cold weather a thick blanket called *lohi* or a *razái* or a cotton quilt called *dohar* is substituted. The *khes* is another wrap and is often used for carrying grain or *pala.* On occasions of festivity, a *kurta,* a coloured *chádar* and a *sáfa* or finer sort of *pagri* are worn. In place of the *chádar* the Bishnois often wear the *pattu,* which is generally handsomely embroidered and worked.

For the *dhoti* the Musalmán generally substitutes the *tahmat* or *lungi*, a loin cloth worn like a kilt and not tied between the legs as in the case of the Hindu *dhoti*. His *chádar* is often of a blue colour and is then called *lungi*.

The characteristic garment of the true Sikhs is the *kachh*, a short drawers, but many of them have adopted the Hindu *dhoti* or the Musalmán *tahmat*. As a wrap they generally wear the *khes* which is made of cotton.

The Hindu women of the villages wear a *ghagra* or skirt of cotton; in some parts this is called *lahinga*. Married females wear a bodice called *angyá* or *choli*, while those who are unmarried wear the *kurti*, and the wrap of cotton worn over the head is called *ohrna* or *dopatta*.

In the cold weather the Bishnoi women substitute a woollen petticoat called *dhabla* for the *ghagra* and a woollen wrap called *lúnkár*. The latter is often handsomely worked.

The Sikh women wear the drawers (*pájáma* or *suthan*) and over this a short skirt or *ghagra*. In place of the *angya*, they wear the *kurti*. For the *dopatta* they often substitute an ornamented wrap called *phulkári*.

The majority of the Musalmán women wear the *suthan* or *pájámás* in place of the *ghagra*, and the *kurti* in place of the *angya*. The Pachháda women, however, wear the *ghagra*.

Jewels.

Jewels (*gena*) are common among the womenfolk of the wealthier agricultural tribes, such as Játs and especially Bishnois. If men wear jewels they comprise no more than a bracelet and a pendant round the neck. The following list gives the names, description and value of the ornaments worn by women in the district:—

List of ornaments worn by women of Hissár District.

Names of ornaments	Definition.	Estimated cost if made of	
		Gold.	Silver.
	HEAD ORNAMENTS.	Rs.	Rs.
Bor	A round hollow ornament of the size of a betel-nut worn on the front of the forehead where the hair is parted.	10	1
Kanda... ...	A small flowery boss, shaped like a turtle skull, worn braided into the temple hair.	220	25

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Population.

Jewels.

List of ornaments worn by women of Hissár District—contd.

Names of ornaments.	DEFINITION.	ESTIMATED COST IF MADE OF Gold.	ESTIMATED COST IF MADE OF Silver.
	HEAD ORNAMENTS.—*concld.*	Rs.	Rs.
Chak	A circular thin plate with a hook worn on the top of the head.	40	8
Choti phúl ...	A round semi-spherical stamped boss worn on the top of the head.	...	4
Phullián ...	A small pair of *Choti phúls*, one worn behind either ear on the hairs.	...	2
Taga	Is a chain with a plate, the plate is tied with a thread to the hair and the chain is left hanging.	...	2
Chota	A boss, worn on the top of the head	...	15
	FOREHEAD ORNAMENTS.		
Banoli	A fringed trinket, pendant on both sides of the face by means of a chain.	80	5
More bindi ...	Just the same as *bindi*, only that the central part rests upon a rude imitation of the figure of a peacock (worn by Mahájans).	300	...
Sánkli	A chain	100	...
Bhowarla ...	A crescent-shaped ornament	100	...
Sarasari ...	A plaited chain running from ear to ear	150	8
Tika	A crescent-shaped ornament (pendant), set with jewels and fringed with pointed golden leaves or pearls.	60	2
Jhumar ...	A tassel-shaped ornament (pendant), with seven or eleven chains, all hanging from a chain just below it, each chain bearing a bead on its end.	100	...
Bingna ...	Small tinsel forehead ornament	...	5
	EAR ORNAMENTS.		
Báli (dandi) ...	A set of rings, about 12 or 14 in number, worn all round the edge of the ear, each about one inch in diameter.	100	7
Jhumka ...	A tassel-like ornament, shaped like a marigold flower, hung on to a *báli* in both the ears.	75	6
Bála	A large thin ring with pearls perforated (worn by men); and the heavy one, a fringed ear-ring is worn by women.	40	2
Pati	A tassel-like frame-work, made with five chains and little balls, worn either hung to a *báli* or strung to it.	200	12
Murki	A smaller ear-ring of the *báli* shape, worn in the ear ...	4	0·8
Bujli or barlia	A huge stamped round stud having a round nail beneath, worn in the ear.	...	1
Karn-phúl ...	A round stamped ornament, but cut in curves round the edge, has a nail beneath like a *bujli* and is worn with the *bujli*.	...	2

List of ornaments worn by women of Hissár District—contd.

Names of ornaments.	DEFINITION.	Estimated cost if made of Gold.	Estimated cost if made of Silver.
	NOSE ORNAMENTS.		
Nath	A large nose ring, one side of the ring being ornamented with a belt of jewels and gold spangles or a few pearls, a pendant (*latkan*) is hung to it. The ring is about three inches in diameter, made either solid, hollow, or like a sword.	60	...
Laung	A small nose stud, let into the flesh of the nostril on one side, with a pearl or turquois on it.	2	...
Bulák	A pendant, in the shape of a spoon, worn in the nose (or a leaf-shaped pendant nose ornament worn by both girls and married women, but never by widows).	15	...
Koili Laung ...	Just the same as *laung* but its handle (nail) is a hollow tube through which nose-ring (*nath*) is passed.	2	...
Machhli ...	A ring with fringes carved into the likeness of a fish ...	15	...
	NECKLACES AND NECK ORNAMENTS.		
Teota	A plaited ornament comprising three beads	150	...
Takhti tail ...	A spherical plate cut into curves, worn plaited into a ring.	200	...
Gal-pata ...	A collar or necklace of a great number of chains ...	300	...
Mála	A plain necklace of gold beads perforated, often alternated with corals.	100	7
Pach-lari ...	A set of five chains with 300 beads	150	...
Satlara ...	A set of seven chains with beads	200	...
Tilri	A set of three chains with 90 beads	100	...
Zanjrol ...	A linked chain	200	...
Kathla... ...	Made of a set of chains with a single jewelled pendant (*jugni*) hanging from it.	200	...
Hár	A net-work of chains with star-shaped spangles on it, the chains running into a plate on each side of the neck, linked with a chain over the neck.	500	25
Champakali ...	A necklet consisting of a string of twisted silk, on the edge of which a number (40) of long narrow tapering and pointed beads, like the doto seed are fixed.	60	7
Kantha ...	As above, but beads are round, bored through this, fits close to the neck.	100	...
Jaú Mála ...	A sort of a rosary of beads	...	7
Hamáyal ...	A chain of twisted silk, from which suspend various coins, flat square and rectangular hollow plates.	...	25
Hasli	A stamped ring or collar of silver, thick in the middle and thin at either end like a serpent's tail.	...	20
Chauki... ...	The same as *Hamáyal*, bearing a few flat hollow plates.	...	10

List of ornaments worn by women of Hissár District—contd.

Names of ornaments.	DEFINITION.	ESTIMATED COST IF MADE OF Gold.	Silver.
	ARM ORNAMENTS.	Rs.	Rs.
Bázu	A square plate with a stamped stud within, worn by a twisted thread on the upper part of the arm.	150	7
Batta	Two flat plates worn like a *bázu*	70	3
Bázuband ...	A broad belt-like ornament having 18 rectangular plates, generally mounted on silk and tied on the upper arm.	150	15
Naunaga ...	A series of nine rectangular studs set with stones, mounted on a twisted thread.	150	10
Tád	A broad silver ring worn on the upper arm	...	25
Tadia	A round ring of silver, either solid or hollow, without ends.	...	25
Jaushan ...	A series of octangular hollow tubes (stud), shaped like a *mung* pod, tied by a twisted silk thread.	...	9
Attar dán ...	Just the same as *bázu*, having two plates on either side, mounted on a twisted silk thread (a casket fitted with vases for holding *attar* or perfume essences).	80	5
	BRACELET.		
Nauguri ...	A chain of a few beads larger than a grain, mounted on a twisted thread.	100	50
Kangan ...	A plate of metal (ring) with jingling balls	150	10
Kara	A bracelet of stiff metal worn bent round the arm, the ends are often stamped.	300	15
Band	Is a *kara* but the edges are serrated	130	8
Ponchi ...	Worn on the wrist, the same as *nauguri*—a series of strings of shells or small gold elongated beads.	100	6
Khanjari ...	An impressed hollow, broad ring made of two parts, each joined with clasps.	100	6
Pachheli ...	A wristlet	...	10
Kangní ...	A broad *kara* ornamented with silver studs	...	40
Gajra	A flexible bracelet made of round studs mounted on a silk thread.	100	5
Chura	A series of 12 or 14 flat impressed bangles, bent round; half of the series worn on each arm.	...	30
Chhan... ...	A noisy form of *churi* with small tinkling balls	...	25
Jut	A long silver sleeve or tube worn on both arms like a lot of *churies* fastened together.	...	25
Satlara... ...	A series of chains fastened together, worn like the *gajra*	200	10

List of ornaments worn by women of Hissár District—concld.

Names of ornaments.	DEFINITION.	ESTIMATED COST IF MADE OF Gold.	ESTIMATED COST IF MADE OF Silver.
	FINGER RINGS.		
Arsi	A small cup of little depth, fitted with a looking glass, having a thin ring beneath, worn on the thumb.	40	2
Chhalba ...	A thin round ring, plain or stamped	5	0-4
Anguthi ...	A ring set with one or more stones	10	0-6
Hath phil ...	A flowery ornament worn with chains on the outer part of the hand.	100	5
Tagrí	A chain with a hook on both ends, worn all round the waist.	...	20
	ANKLETS.		
Kari	A fine sort of *kara*, worn on the ankles	...	30
Jhanj	A large hollow bored ring with beads introduced into the hollow, which rattles when the wearer walks.	...	12
Tore	A chain of links interweaved together with broad clasps, worn on both the ankles.	...	15
Pazeb	Is a *tora*, with pendants of silver, which clink together when the wearer walks.	...	40
Churl	Large stamped *karas*, four or six, often fringed with pendants.	...	30
Bank	A large solid ring curved according to the natural form of foot.	...	30
Santilra ...	A sort of *tora* of intermingled chains	...	40
Chhelkari ...	A smooth *kara* like *jhanj*	...	20
Langar ...	A ring	...	80
	TOE ORNAMENTS.		
Chhalla ...	The same as finger *chhalla* but somewhat larger than that.	...	0-8
Zanjír ...	An interlinked chain, worn across the toes	...	4
Bichhwa ...	A *chhalla* fringed with tinkling balls	...	6

Divisions of times.

Before going to his work in the fields in the early morning (*kalewár*, *lassivela* and *chhávela*) the peasant has a slight breakfast on the remains of the meal of the previous night and drinks *lassi* or butter milk. *Rabri* is frequently eaten at this, time, especially among the Bagrís. It is made by mixing *bájra* flour with water and whey or butter-milk (*lassi.*) This is put in the sun until it ferments. Some salt and more *lassi* is then added and the whole put over a smouldering fire till morning when it is eaten with *lassi*.

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Population.
Amusements.

prisoners' base. In the latter game the two parties are drawn up opposite one another in line; a member of one rushes across and touches one of the other and endeavours to get back without taking breath, if he can do this the person touched is dead, if however, he is caught, and detained till he is compelled to take breath he himself is counted dead.

Danda litti is a game much resembling the English tipcat. The stick is called *danda* and the small piece of wood pointed at both ends which is struck with the *danda* is called *litti*. A hole called *gutta* is dug. If the striker misses hitting, the *latti* or the *litti* is caught by one of the other players, the striker has to carry one of them to the *gutta* on his back.

Munakiári is a game much resembling that known in England as Tom Tiddler's ground.

Bijobandri is practically the English hopskotch, divisions are marked out on the ground, one is called *bijobandri* and the furthest *samudra* or the ocean. A brick is placed inside the latter and the object is to kick it into the other divisions while hopping. The brick must not rest on a dividing line nor go into *bijobandri*.

Chíl jhappatta.—In this game a boy holds one end of a rope and another taking the other end wheels round and round at the full extremity of his tether, mean while attempting to catch the other players.

Sonchi is a Sikh game. One player attempts to strike the other with the open palm on the breast without being caught and detained by the latter. If he can succeed in doing this three times running, he is considered to have won. *Dhínd hokra, luk chhip,* and *ánkh macháulá* are all forms of hide and seek.

Games are practically confined to the children. Their elders have few forms of amusement; indeed their life is one of great monotony, broken at intervals greater or less according to prevailing scarcity or plenty by a marriage. Sometimes a wandering band of Nats or acrobats will pay a visit to the village, and will give a performance for which they are remunerated from the village *malba*.

Fairs, fasts, holy places and shrines.

The religions gathering of the district are numerous.

At Deosar, in the Bhiwáni Tahsíl, a fair in honour of Devi is held twice in the year in Asauj and Chet. It only lasts for one day on each occasion and is attended by some 1,000 persons from the adjacent villages. There is a small temple to Devi on a hill close to the village. The proprietors of the village take the offerings made there on the occasion of the fair.

A fair in honour of Shibji is held at Jugan in the Hissár Tahsíl on the day of Sheorátri (Phágn Badi 13). It is attended by only some 400 persons and lasts only for one day. A similar fair on the same date is held at Muhabbatpur in the same tahsíl, attended by some 600 persons.

A fair in honour of Guga Pir, attended by some 8,000 persons, is held at Hissár on the ninth day of the dark half of Bhádon. It lasts only one day.

Three fairs, at which Rámdei is the object of veneration, are held at Talwandi Ruka in the Hissár Tahsíl during the year on the following dates: Mágh Sudi 10, Bhádon Sudi 10 and Chet Sudi 10. They last for one day each. The first is attended by some 300 and the last two by some 100 persons.

There is a temple in honour of Devi at Bhanbhauri in the Hánsi Tahsíl, some 10 miles from Barwála. The tradition is that the goddess became incarnate at this place in order to contend with the *Rakshas* (demon) Bal. Fairs are held there in her honour on Asauj Sudi 6 and Chet Sudi 6. The fair is attended by some 6,000 persons, many of whom come from considerable distances.

There is a shrine in honour of Devi Sitala (the small-pox goddess) at Dhanana in tahsíl Hánsi. Fairs are held there on every Wednesday in the month of Chet; the final one is the biggest. Devi Sitala is worshipped at these fairs principally by women and children as a prophylactic measure against small-pox. Offerings of cocoanuts, clothes and grain are made, and these are taken by Chamárs and Chuhrás. From 2,000 to 3,000 persons assemble at each fair.

At Hánsi a fair known as the Mírán Sáhib ka mela or the Neza ka mela, is held inside the town, just below the fort, on the second Thursday in Chet. It lasts for one day. The popular tradition is that the fair is held to commemorate the death of one Bu Ali, a disciple of Kutáb Munawar-ud-dín, after he had caused a downpour of rain on the town when it was suffering from drought. He died on the second Thursday in Chet. The fair was originally held near the tomb of Bu Ali outside the Barsi Gate of the town, but subsequently for greater security was transferred to its present locality, where Saiyad Niamat-ullah, whose tomb is inside the fort, used to practise with the spear (*neza*), and this has given its present name to the fair. Visitors come to it from considerable distances, and some 6,000 or 7,000 persons in all assemble.

From the 11th to the 12th Shábán a religious gathering is held at Hánsi in front of the tomb of the four Kutbs, outside the enclosure, in memory of the death of Kutáb Jamál-ud-dín. Some 1,500 people assemble.

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Population.

Fairs, fasts, holy places and shrines.

A fair in honour of Guga is also held outside the Kutb Gate on Bhádon Badi 9. It lasts one day and some 1,500 persons assemble.

There is a temple to Mahádeo at Kirmára in tahsíl Fattahábád. The tradition is that the village was originally the residence of a demon *Rakshas,* Kirmar, who used to go to Benares daily to worship Mahádeo. The god in order to save him this unnecessary trouble promised that the divine toe should miraculously appear at Kirmára ; it did so, and Kirmar continued his worship locally. Finally, Bhím Sain, Pándava, with the assistance of the goddess Devi, killed the demon for an outrage on his mother. Formerly there was no temple here, but in 1824 A.D., one Hari Singh of Patiála built one to Mahádeo, the site being chosen probably in consequence of the local traditions connected with Mahádeo (Shibji).

The temple is supposed to be erected on the spot, where the god's toe appeared to the demon. A fair is held at the temple about a mile distant from the village on the Sheorátri, Phágan Badi 13 or 14. The offerings consist of Ganges water, *gur,* money, &c., and are taken by the Gosáíns, who live at the temple. Re. 1 is offered in the name of each of the neighbouring villages. Some 4,000 or 5,000 persons assemble, many coming from long distances.

A fair in honour of Devi Sítala is held at her shrine near Kalána in the Budhláda *Iláka* on Chet Badi 6. Some 1,500 persons assemble and the offerings are taken by Chuhrás.

Two fairs are held in the year at Bichhuwána in the Budhláda Iláka before the tomb or *sámádh* of Bhái Náman Singh, a Sikh saint. Offerings are made and the Granth is worshipped. The first fair is held on the Namáni day Jeth 11, and the second on the day of Lohri, Máh 1st. On the 1st occasion 400 men assemble and on the second 4,000.

At Kagdána in the Sirsá Tahsíl there is a temple to Rámdeo. Fairs in his honour are held there on Máh Sudi 10 and Bhádon Sudi 10. At the first there is an attendance of 4,000 and at the second 300 or 400. There is a similar fair on the 10th Máh Sudi at Karanganwáli in the same tahsíl.

Customs connected with death. Hindús.

Among Hindu Játs and Hindús generally there are no special ceremonies observed in the case of the death of a child under seven years age ; it is simply buried.

On the approach of death in the case of older persons *panni* or *dáb* grass is spread on the ground and the dying person is placed on this. This rite is called *bhon.* The period

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of *pátak* or ceremonial impurity of the house and its inmates begins from the moment of death. After death, gold, *munga*, Ganges water and *tulsi* leaves are placed in the deceased's mouth. The Chamárs only put a silver ring. The corpse is washed and clothed in new unwashed clothes, *i. e.*, a *pagri*, *dhoti* and *chádar*. The clothes in which the deceased died are given to the Dhának. A bier (*arthi*) is made of bamboos and it should contain at least one stick of the *dhák* wood. This is strewn with grass and cotton tufts and the body is then placed on it A lamp is lighted which is kept burning in the house till the twelfth day after death. The friends place a pile of wood in front of the door and carry each a stick to the burning ground (*challa*). The bier is carried by four men with the feet foremost. One of the bearers is the son. As the procession leaves the house a *pind* or ball of flour is placed at the house door. Another *pind* is deposited at the village gate as the procession passes, and another on the road where the bearers of the bier change places. At the *challa* the pyre is prepared and the body placed in it. The son or chief mourner who performs the ceremonies (*kiria karm*) sets fire to the pyre with a torch of *pula* grass. He at the same time sprinkles water out of an earthen vessel round the pyre and then places the empty vessel, mouth downward, at the head of the pyre, and a third *pind* with a *paisa* on it is placed inside this vessel. When the pyre is alight, the chief mourner with a long stick knocks a hole in the skull (*kapal*) of the deceased and calls on the latter by name in a loud voice. Brahmans appear to put a lamp on the vessel at the head of the corpse. The mourners bathe and then return home. The Nái hangs a branch of *nim* over the door of the deceased's house and visitors take a leaf and chew it. On the third day after the funeral the *phúl* or remains, consisting of the nails and large bones, are collected and taken to the Ganges by some male member of the family. In the neighbourhood of Toshám the remains are thrown into the Suraj Kund, a tank on the Tohsám hill, and this no doubt points to the fact that in ancient times the spot was especially sacred.

On return from the Ganges the bearer of the remains goes straight to the *challa* where he sprinkles the pyre with Ganges water. Meanwhile the funeral ceremonies have been going on at the deceased's house. A Pandit performs a *katha*, that is reads the Shástras during the period that the *pátak* lasts. On the eleventh day after death the Acháraj is fed at the tank or well by the deceased's relatives, but is not allowed to come into the village. He receives some clothes and money and sometimes a cow and a *chárpái*. On the night preceding the twelfth day a fire of thorns is lighted in the

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angan, and on the twelfth day *pátak* ends and the house becomes pure. On that day the Gujráti Brahman comes to the house and is fed and receives fees (*dashna*) and clothes. On the thirteenth day the Gaur Brahman comes and is feasted, sometimes at the village temple. The ceremony of *gáotaram* also takes place. A small trench is dug on the ground of the *angan* of the house, this is filled with a mixture of Ganges water, milk, *ghi*, cow's urine and cow-dung, some of which is sprinkled about the house. The trench represents the Ganges. A cow is then produced, the Gaur Brahman takes hold of its head and pulls it over the trench, while the giver, a relative of the deceased, holds the cow by the tail. The Brahman finally carries the animal off. This concludes the funeral ceremonies.

Musalmáns.

Among Musalmáns, on the approach of death the Kázi is called and repeats the *yásín* in the ear of the dying person, while the bystanders repeat the *kalima*. After death the body is placed with its face towards Makka, and the body is washed by the Kázi and cotton is put in the ears and nostrils. The body is then dressed in a *tahmat* and *kafan* or shroud and laid out on the bier (*janáza*) wrapped in a *chádra* with another *chádar* over all. The *janâza* is then carried off by four men with the head foremost. At a distance of forty yards from the grave the *janáza* is put down and prayers are read, and a Korán (previously purchased from him) is given to the Kázi for the benefit of the deceased's soul. This is called *hadia*. The body is then taken to the grave and placed in a recess at the bottom of the excavation on its side with the face towards Makka, the grave itself being dug north and south. The aperture of the recess is so closed with earthen vessels that when the grave is filled with earth none shall fall on the body. Gram and money are distributed to the Faqírs and *kalimas* are read. The *chádars*, which have been put on the body by friends, are given to the Kázi. The procession then returns and seventy paces from the grave it stops, and the *darúd* is said for the benefit of the soul of the deceased.

During the three days after death the relatives and friends of the deceased engage in saying the *kalima*, and for each *kalima*, put on a heap a grain of gram. Twenty-five seers of gram are thus collected and on the morning of the third day (*tijá*) these are parched or else made into *bakli* and taken to the Masjid and there distributed to beggars, while the *kalimas* which have been read are formally offered for the good of the deceased's soul. During the three days the deceased's family do not eat at their own house but at those of their friends. On the tenth day (*daswán*) food is given to Fakírs and prayers said

for the benefit of the deceased's soul, and this is repeated on the *biswán* or twentieth day after death. The last ceremony is the *cháliswán* on the Thursday nearest the fortieth day after death. On this day relatives and guests from all parts assemble at the deceased's house and give an account of the number of prayers which they have said for the benefit of the deceased, these are then formally offered by all for that purpose and a feast takes place.

Instead of burning their dead the Bishnoís bury them in ground on which cows are wont to stand, and the place generally selected is the cattle yard or sometimes even the actual entrance (*deori*) of the house.

CHAPTER II.—ECONOMIC.

A.—Agriculture including Irrigation.

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Agriculture including Irrigation.

Soils.

The soils of the district have already been described. In the district, as a whole, the amount of moisture which can be obtained is of far more importance than the class of soil in which cultivation is carried on.

The soils of the tract may be broadly classified into three divisions :—(1) a fairly heavy, and in parts, hardish loam (*kathi* or *karri*), which is known as *rausli* in the Delhi direction, and *niwán* in the Budhláda tract ; (2) a light shifting sandy soil called *bhúr* or *tiba* (hillock), the latter term referring to the undulating character of the ground in which it is found ; (3) a very heavy clay (*sotar*) which becomes as hard as iron and impossible to till except when flooded. Of the two former classes the loam (*kathi*) is generally preferred, but in a district where rainfall is precarious, the light sandy soil has its advantages. As is well known, less moisture is requisite for germination and growth in it than in a loamy soil, and in consequence a crop of some sort or other will grow in it on a scanty rainfall under which the heavier loam would remain unsown, but with a fair supply of moisture the latter will give a crop far superior to any thing that can be taken from the former. Owing, moreover, to the greater evaporation from light soil more frequent falls of rain are required to renew moisture than is the case in the more loamy soil.

In the tract in which light soil is mostly found sandy hillocks (*tibas*) are intermixed with loamy valleys (*tál*) the soil of which benefits somewhat by the drainage from the sandy hills. Some of the most fertile spots in the district are those which consist of loamy soil in proximity to a piece of waste land of higher level (*upráhan*). The shifting nature of the sandy soil, as already noticed, renders agricultural operations in it difficult as the seed is apt to be choked with blown sand.

The manner in which the hard *sotar* clay is flooded by the Ghaggar and Joiya has already been noticed, and it has been shown how in tahsíl Fatahábád the stream is confined in a comparatively narrow channel in consequence of which the flood waters are deeper and the soil emerges less early than in Sirsá where the spread of the water is much greater and the flood shallower in consequence of which Kharif crops can be grown on some of the flooded area.

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Agriculture including Irrigation. Soils.

Of the hard *sotar* clay there are three varieties, depending not on their intrinsic qualities but on their relative levels with reference to the flood water.

The soil which is situated lowest is called *dábar* and is found in low-lying depressions at a greater or less distance from the main stream and connected with it by natural channels (*phats*) or very often by artificial water-courses or *nalas*, and these depressions are generally utilized as *kunds* or rice beds, the supply of water to which is regulated by artificial embankments. The land which is slightly higher than this is generally devoted to gram sowings, as the large amount of *dúbh* grass and weeds found in it render it unfit for wheat cultivation.

The land at a higher level still including the highest land touched by the floods is comparatively free from grass and weeds and is called *"mahra."* It is devoted, if possible, to the cultivation of wheat, or wheat and gram, or barley. Being the highest flooded land it of course emerges soonest and dries quickest, so that when the floods fall early the moisture (*ál* or *vattar*) left will evaporate before the time for wheat sowing in November and December, and in this case gram will be sown as in the lower levels which emerge later and remain moist longer. In fact in the latter a fairly good crop of gram, sown in September, will be obtained in any year in which the floods are not extraordinarily early in time and small in amount. Wheat is sown in the lower levels also, if sufficiently free of weeds, and if the floods are suitable in time.

Seasons and rainfall.

The amount of rainfall is a matter of primary importance in a district in which over 90 per cent. of the cultivation is unirrigated ; and given the amount much depends on its distribution over the various seasons. The summer rains should begin towards the middle of July, and the maximum rainfall should occur in that month and in August, and there should be fairly heavy showers at the beginning of September. The ideal rainfall for the district would perhaps be as follows. A very heavy fall in Hár (June and July) and fairly heavy ones at intervals throughout Sáwan and Bhádon (middle of July to middle of September). There should also be some rain in Asauj (September-October).

On the rainfall of June and July depend the sowings of all the Kharíf crops, and that of August and September is no less important, for on it are dependent the ripening of the Kharif and the sowing of the Rabi in unirrigated and unflooded tracts.

If the rainfall has been good in September the Rabi crops will require no further rain till near the end of January, the

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heavy dews of the winter season supplying sufficient moisture to keep the crops from withering. If, however, the September rains have been light, or if the falls have ceased early in the month, an earlier winter fall is necessary and the crops will dry up if there is no rain about Christmas.

The zamíndárs estimate the rainfall by the number of finger breadths (*ungal*) to which the moisture (*al*) penetrates into the subsoil. A rainfall of 100 *ungals* in the summer and autumn is supposed to supply all the moisture which is requisite for the husbandry both of the Kharíf and Rabi. A striking peculiarity of the rainfall of the district is its partial distribution locally, in some cases certain villages will have rain sufficient for sowing, while the lands of contiguous villages will lie untilled.

The year is divided into three seasons; the hot weather (*garmiyán*) from Phágan (February-March) to Jeth (May-June), the rains (*chaumása*) from Hár (June-July) to Asauj (September-October), and the cold weather (*siyál*) from Kátik (October-November) to Máh (January-February).

Agricultural year.

Preparations for the new agricultural year are made in Jeth, *lanas* are formed and land is then taken on rent for the year; but the commoner practice in unirrigated lands is for the latter to be delayed till the nature of the seasonal rainfall is known. Plough cattle are purchased prior to this at the fairs in Chait.

Where there is canal irrigation agricultural operations commence in Chait (March-April), with the preparation of the soil for the cotton (*bari*) crop by watering and ploughing and by the subsequent sowing of the crop. In irrigated lands *jowár* for fodder (*charri*) is also sown about this time or a little later. If there is a good fall in March an early *bájra* crop will be sown in *báráni* lands, and cotton will also be sown in unirrigated lands. On the first fairly heavy fall of rain in the latter end of Hár (June-July) ploughing and the sowing of Kharif crops is commenced with the utmost vigour in *báráni* lands. If there have been fairly good rains in the previous winter a large area will have already received a preliminary ploughing for the Kharif, otherwise the seed is ploughed into the ground with a drill, sowing and ploughing being a single operation.

If the rain comes fairly early in the last half of June, *bájra* (spiked millet) and *mung* will be the crops first sown. If the rain continues *jowár* (great millet) and other pulses, such as *moth* and *másh*, will be sown in Sáwan (July-August). If the rains are delayed till the end of June or beginning of July, *bájra* and the pulses *moth*, *mung* and *másh* will be sown inter-

mingled and probably also *jowár* and perhaps *til.* If the rains are very late and it is certain that if the first sowings fail there will be no time for further ones, all the unirrigated Kharif crops, both millets and pulses, will be sown intermingled in the hope that some at least will ripen. In canal irrigated lands the zamíndár will sow a little *jowár* during July (Hár-Sáwan) as fodder for his cattle. When the Kharif crops have been sown the zamíndár in *báráni* tracts will, if there is promise of rain for sowing, turn his attention to the preparation of some portion of his holding for Rabi crops, and in irrigated lands this is of course being carried on daily. In the flooded lands the cultivator is at this time, Sáwan (July-August), engaged in sowing his rice crop supposing that the floods are favourable. If there is a good shower in Sáwan-Bhádon (August or early days of September) *jowár* and *moth* mixed will be sown in *báráni* tracts, especially if the rain has not been favourable for the earlier Kharif crops. In Bhádon (August-September) the Kharif crops have to be weeded and guarded by day against the depredations of birds and at night against those of animals.

If there is a fairly good fall in the early days of Asauj (September-October) a large *báráni* area will be sown with gram (*chana*) and *sarson* (mustard seed) mixed, or if the fall comes later in the end of Asauj or the beginning of Kátik, corresponding to the end of October, they will be sown mixed with unirrigated barley. In the flooded tract in places where the soil dries up quickly, gram is sown during the first half of the month and gram and barley mixed (*bejhar*) towards the end, while if the moisture is retained well up till Kátik (October) *gochani* (gram and wheat) is sown. Meanwhile on lands irrigated either from the canal or from wells the zamíndár has been diligently preparing his land by ploughing and watering for the Rabi wheat crop, but little barley is sown on such lands.

By this time the Kharif crops should have ripened if the sowing rains were fairly up to time. On the canal the *charri* (fodder) is cut from the middle of Asauj to Kátik corresponding to the end of September or beginning of October. The cotton pickings begin in Kátik (October-November) and continue at intervals up to the middle of Poh, *i. e.*, the end of December, both in irrigated and unirrigated lands. All the unirrigated Kharif crops and the rice in flooded lands ripen in Kátik unless the season is an unusually late one. They are then cut, and if the zamíndár has no Rabi crops to sow are threshed and winnowed at once. Often, however, under a press of work the crops are cut and stacked in the fields and threshed at leisure afterwards.

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Agriculture including Irrigation

Agricultural year.

Meanwhile the cultivator of canal or well-irrigated land begins to put in his wheat crop. From the end of Kátik, corresponding to the first ten days of November, sowings continue as the preparation of the fields is successively completed up to the end of Mangsír, corresponding to the middle of December. The cotton pickings are in the interval being completed and some land prepared for the tobacco crop in irrigated tracts. In Mangsír (November-December) the threshing of the Kharif crops is completed if this has not been done before, and in Poh (December-January) and Máh (January-February) tobacco is sown and transplanted in the irrigated tracts and the wheat crop is watered.

If the winter rains come in seasonably at this time or a little later a certain area of *báráni* land often that which has been newly broken up, is sown with late barley (*kanájui jau*) and the land in which the next Kharif is to be sown receives a preliminary ploughing. After this point the zamíndár, especially in the *báráni* tracts, has more leisure, but he has to protect his Rabi, if any, from the attacks of birds and wild animals, and on the canal he has to water his wheat crop.

The first of the Rabi crops to ripen is *sarson*, and it is ready for cutting at the end of Phágan (February-March) or beginning of Chait (March-April). The gram is ready for cutting in Chait and the other crops, barley and wheat, ripen soon afterwards towards the end of Chait and in Baisákh (April-May), barley being a little before wheat. In these months the zamíndárs, especially of the canal and the flooded tracts, have their hands full, and there is often a great demand for labour. The Rabi crops are all threshed and stored by the end of Baisákh (May 15th). Below an attempt has been made to exhibit the above account of the seasons in the form of an agricultural calendar.

Agricultural Calendar.

No.	Name of Month.		State of Agriculture.
	Vernacular.	English.	
1	Chait ...	March-April ...	Sugarcane planted in canal lands. The ground is prepared for irrigated cotton and indigo, and these crops are also sown as well as irrigated *charri*; if there is a good fall of rain early in the month, early *bájra* is sown in unirrigated lands. *Sarson* cut at the beginning of the month, gram reaped towards the middle and barley towards the end. Wheat is watered, also tobacco.

Agricultural Calendar.—concld.

No.	Name of Month.		State of Agriculture.
	Vernacular.	English.	
2	Baisákh ...	April-May ...	All Rabi crops reaped and threshed, tobacco and cane watered. Cotton sowing on irrigated lands completed, and further sowings of *chari* made.
3	Jeth ...	May-June ...	Threshings completed, grain stored, tobacco cut.
4	Hár ...	June-July ...	Kharif sowings in *báráni* land commence with the first rain. *Bájra* and *mung* are sown first during the first half of the month.
5	Sáwan ...	July-August ...	*Jowár, moth, másh* sown if the rains are favourable. If the rains have begun late *jowár*, *bájra*, and pulses are sown mixed in the first half of the month. Irrigated *jowár* sown in canal lands. Rice sown on flooded lands. If rain continues favourable Rabi ploughings in unirrigated land commence, and in any case on irrigated lands.
6	Bhádon ...	August-September ...	If there is rain in the middle of the month *Jowár* will be sown in unirrigated lands, Kharif crops weeded, Rabi ploughings continued.
7	Asauj ...	September-October ...	If there is a fairly good fall in the early part of the month gram will be sown in unirrigated lands mixed with *sarson*, or later in the month, mixed with barley. The same is the case in flooded lands if floods are favourable. Irrigated *charri* is cut on canal lands.
8	Kátik ...	October-November ...	Rabi sowings completed on unirrigated lands. Cotton pickings begin on irrigated lands. Harvesting of all Kharif crops, including rice, begins and threshing carried on. Wheat sowings begin in irrigated lands. Wheat and gram (*gochani*, sown in flooded lands.
9	Maugsir ...	November-December.	Threshing and storing of Kharif crops and cotton picking completed, wheat sowings completed in canal lands, cane cut, irrigated land is prepared for a tobacco crop.
10	Poh ...	December-January ...	Rabi wheat crop is watered, tobacco is sown. If there is fair rain, late barley *kandnji ján* is sown.
11	Máh ...	January-February ...	Ditto.
12	Phágan ...	February-March ...	Tobacco seedlings transplanted into the prepared beds.

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Agriculture including Irrigation.

Irrigation, wells, depth of water, method of irrigation.

The area under well-irrigation in this district is insignificant, the reason being that except in the neighbourhood of the canal and the Ghaggar and in the central portion of the Bhiwání Tahsíl the depth to water is 100 feet and more below the level of the ground. What few wells there are are meant primarily for drinking purposes. They are generally near the village site or round the village tank, and sometimes a little Rabi is grown on the land attached to them.

Construction of wells.

The operation of constructing a *pakka* well is somewhat as follows. A small *kacha* well (*kúi*) is dug and the quality of the water ascertained as far as possible. A *ním chak* or round wooden ring either of *dhák, kikar* or *jand* from six to nine inches thick and securely fastened with iron bolts is made. Its diameter is equal to that of the intended well cylinder. The well is then dug to some depth and the *ním chak* is lowered and fitted on to a ledge of earth at the bottom of the excavation. The masonry well cylinder (*nál*) is then built upon this, the materials being lowered from above in baskets as required. When the *nál* has reached a sufficient height the ledge of earth at its base is dug away except at four points where the *ním chak* and superincumbent cylinder are still supported. When required these are cut away and the *nim chak* with the cylinder sink down by their own weight to a lower ledge of earth. The operation is repeated as often as necessary until the well cylinder has been built down to below the level of the water. The portion of the masonry cylinder under the water is called "*koti*" and the part above it is called *nál*. A masonry platform called "*mán*" or "*mánkandá*" is erected round the mouth of the well, and tanks (*kotá*) for washing in and drinking troughs for cattle (*khál*) are also provided if the well is near the village site and not intended solely for irrigation.

Wells are invariably worked with the *lao* (rope) and *charsa* (leather bucket) round the rim of which is fixed an iron ring called *mandál,* to which are attached iron bars, to the ends of which again the *lao* is attached. A *charsa* costs from Rs. 5 to Rs. 6 and a *lao,* if made of hemp Rs. 4, and if of skin Rs. 14 to Rs. 16. The rope runs on a wheel (*chakli*) the axle (*kanná*) of which is supported on bearings (*gudi*) built into pillars. The revolutions of the wheel are sometimes regulated by a brake called *lappá*. In the case of wells used for irrigation, the water is emptied from the *charsa* into a reservior called *párcha* whence it runs into the *dhori* or water channel.

The cost of building a *pakka* well in the parts where water is at a depth of 80 to 100 feet or more varies from

Rs. 1,000 to Rs 2,000. In the central portions of the Bhiwáni Tahsíl where water is near the surface a well can be built for from Rs. 500 to Rs. 700.

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Kacha wells.

In the latter tract temporary *kacha* wells are much used for irrigation in seasons where the rainfall has been too late for sufficient Kharíf sowings. These wells are quickly and inexpensively made and roughly fitted with a *lao* and *charsa*. The principal crop grown on them is barley, and when this has been reaped the wells are deserted and often fall in. They are cleared out and repaired when necessity for their use arises again.

Working of wells.

To work a well with one *lao* at least four pairs of bullocks are required, with a driver to each pair. The bullocks raise the *charsa* by pulling the *lao* down the "*gaún*" or inclined place adjoining the well, two pairs (*jorís* or *gátas*) of bullocks work at one and the same time; while one pair walks down the *gaún* and thus raises the *charsa* the other pair is walking up, and by the time it reaches the top the *charsa* having been emptied into the *párcha* or water reservoir has fallen again by its own weight. The bullocks are then attached to the *lao*, the bucket is filled by a peculiar jirk given to the rope by the man (*báríá*) who stands at the wheel and the bullocks start down the *gaún* again, the first pair meanwhile have started on their upward journey. Two pairs work in this way for 6 hours or 2 *pahars*, and if irrigation is to be carried on all day, four pairs at least are needed. The wells are generally worked under the system of *lánas* already described, so that if the number of pairs of bullocks is more than four per *lao*, the share of each member of the *lána* in the produce per *lao*, which is of course limited, is reduced.

The bullock drivers are called *kilia* from the *kili*, the peg which fastens the bullock harness to the *lao*, and the man who works the *charsa* is the *báríá*. In addition to these another man is required to arrange the flow of the water from the *dhora* or water channel into the *kiárís* or beds into which the field is divided. He is termed the *panyára* or *pánívála*.

Canal irrigation.

By far the most important means of irrigation in the district are the canals. There are three distinct systems which serve the district, namely, (1) the Western Jumna system which irrigates parts of all five tahsíls, but the bulk of the irrigation from which is confined to the Hánsi, Hissár and Fatehábád Tahsíls; (2) the Sirhind system which irrigates a few villages to the north of the

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Sirsá Tahsíl and the outlying Budhláda *Iláká*; and (3) the Ghaggar Canal system irrigation from which is confined to the Sirsá Tahsíl. The Western Jumna Canal was first constructed as far as Hánsi by Feroz Shah in 1355 A. D., and was carried on to Hissár in the next year in order to supply water to the city which he had recently built there. It appears that he took ten per cent. on the yield of irrigation as *sharb* or water-rate. Timúr makes no mention of the canal, so that it probably ceased to flow soon after it was opened. In Akbar's time it was repaired and Shah Jahán improved it and carried it on to Delhi. It was in full flow at the time of Nádar Shah's invasion, but it must have ceased to flow soon after. In 1805, when the territory came under British rule, it had long since silted up entirely. The canal was re-opened in 1826-27, but the fear of an enhancement of land revenue consequent on increased irrigation acted as a check on its extensive use by the zamíndárs. It was not till the famine of 1832-33 that the feeling was overcome, and since then irrigation has increased largely.

The canal after crossing the Karnál Bángar follows the line of the old Chautáng *nála* across the Jínd State and tahsíls Hánsi and Hissár.

Till a dozen years ago no attempt was made to alter the original channel or to develop the irrigation on modern scientific lines so far as the Hissár District was concerned. The result was that the area irrigated was never as extensive as it might have been, while there was much waste of water and in parts the irrigation was so intensive that the level of the subsoil was raised considerably, the soil damaged and the health of the people injured. Thus while some villages were suffering from over irrigation, the people in adjacent villages would have paid almost any price for canal water which they could not get owing to a slight difference in levels. This state of affairs led to the construction of the Sirsá Branch in 1895 and the Petwár Rájbaha in 1899, and as a direct consequence of these improvements to the remodelling of the openings on the old canal. This remodelling has caused a great reduction in the size of the openings on the old canal, with a consequent saving of water for use in the newly constructed channels. The Sirsá Branch enters the district near the boundary of the Hissár and Fatehábád Tahsíls, and passing across Fatehábád ends just outside the Sirsá Tahsíl. From here a minor carries on the irrigation to the town of Sirsá. passing through a portion of the rich Sotar valley. Just before the Branch enters the district it throws off the Pabra system of distributaries the total length of which is 67 miles and the authorised full supply 223 cusecs. The Pabra system enters

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the district close to the Sirsá Branch. The distributary system given off within the Hissár District from the Branch is shown in the margin. The Petwár Rájbaha has its head in the Hánsi Branch which enters the district not far from Jínd. The Hánsi Branch (which is part of the old canal) throws off three distributaries at Rájthal the Narnaud, Petwár and Hissár Major.

Name.	Length in miles.	Supply in cusecs.
Hánsiwála Minor	...	6
Gorakhpur system	22	56
Babúna Minor	2	13
Muhammadpur Minor	6	32
Adampur system	14	46
Fatehábád Minor	3	8
Fatehábád system	61	177
Ding Minor	5	7
Banawáli Minor	...	6

There is a lock at Rájthal and navigation is possible from Hánsi upwards. The marginal table gives the lengths of the distributaries fed by the Hánsi Branch.

Name.	Total length major and minor, in miles.	Authorised full supply.
Mahsúdpur	31	120
Petwár	108	433
Narnaud	7	30
Hissár Major	123	300

There is a possibility of still further improvements in this canal because the area commanded is at present far in excess of the area irrigated, the difference being due to a deficiency in water. It will probably be found possible to divert into the Western Jumna Canal much of the superfluous water that now runs down the Eastern Jumna Canal. It may also be possible to restrict irrigation still further in the districts of Delhi and Karnál and utilize the surplus water in Hissár. In consequence of the improvements already made coupled with the prohibition against the cultivation of rice on the old canal, the health of the people in the Hánsi Tahsíl has improved considerably while in the areas to which the canal has been newly extended the increase in the amount of sickness is not very great. Some increase in sickness is, perhaps, unavoidable when a canal is newly extended to a

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village, owing to the increase in the number of breeding grounds for mosquitos and the malaria which results from the bites of these insects.

The Sirhind Canal.

The Sirhind Canal is of far more modern origin than the Western Jumna. It was only extended to the Sirsá Tahsíl in 1888, and to the Budhláda *Iláka* about the same time. Except in Budhláda the area irrigated is insignificant.

The Ghaggar Canals.

The Ghaggar Canals were constructed in the famine of 1896-97 and they first did some irrigation in 1897. A dam and weir have been built across the Ghaggar river just below the village of Otú. These hold up the floods which come down the river in the rainy season, and two canals one on each side of the river carry away the water far into Bíkáner, and distribute it over the adjacent fields. Irrigation from these canals is far more precarious than irrigation from either the Western Jumna or the Sirhind, because the canals are wholly dependent for their supply on the river floods. It is less precarious than direct irrigation from the river because the water of heavy floods can be stored up and used when required instead of passing into useless swamps. As yet the irrigation from the Ghaggar Canals has not been fully developed, chiefly owing to the fact that expensive watercourses have to be constructed. This work is now being estimated for.

The Rangoi channel.

The Rangoi channel is another irrigation work dependent for its supply on the Ghaggar river. An attempt was made to improve it in 1896 97, but without success. It consists of a cutting from the Ghaggar river at Jabbal into the Joiya channel. Unfortunately the Ghaggar bed at the point where this cutting commences, is considerably lower than the bed of the cutting. The result is that only portions of high floods can pass down the cutting and consequently the supply of water is extraordinarily precarious. Here also improvements are being discussed.

Methods of canal irrigation.

Canal irrigation is carried on in two methods, the flow system (*tor*) in which the canal water is delivered at a level not lower than that of the land to be irrigated, and the lift system (*dál*) in which the water is delivered at a lower level and has to be raised by the cultivator on to his land.

The distributaries are divided into major and minor, the former being usually called Rájbahás, and supplying water to two or more minors. These are all the property of Government. The cultivators are given heads (*kulába*) in these distributaries, and from these construct watercourses to their own fields. To each head a certain area is assigned and all owners of land within that area take their share of the water flowing into the watercourses. As a rule, the method of calculating shares in each water-

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course is left to the people themselves and they arrange the matter amicably. If, however, a dispute occurs the shares and turns are settled by the Canal officers.

Flow irrigation.

The method of irrigation by flow (*tor*) is, according to zamíndár's idea, a simple matter enough. He has merely to knock a hole in the side of his watercourse or in the field ridge and wait till the whole of his field from end to end is flooded.

Kiárís.

The rule requiring the division of a field into *kiárís* or small beds has so far been a dead letter. Its obvious advantages are that it economizes water in the case of sloping fields in order to irrigate which completely without *kiárís* a great depth of water would be required at the lower end in order to ensure that the water shall reach the higher level, and also that the flow of the water to land which has not as yet been reached by the water over land already fully irrigated is obviated.

The cultivator's objections are that under the system of *kiárís* it takes much longer to irrigate a given area than without them, and that this is a weighty consideration where, under the *wárbandi* system, irrigation is only available for certain periods. Again if *kiárís* are insisted upon in the case of the *paleo* or preliminary watering, they have to be broken up for subsequent ploughings and then made again after sowing thus entailing additional labour and trouble to the cultivator. In the case, however, of well irrigation or canal irrigation by lift where water is not ready to hand, the zamíndár himself generally sees that the advantages of the *kiári* system outweighs its disadvantages. The irrigation of rice, the cultivation of which has now been prohibited, had of course to be carried on in the lowest spot available as the constant supply of water needed for the crop could not possibly have been procured by lift irrigation.

Lift irrigation.

Lift irrigation on the canal is carried on in two ways, either by wells called *sundiyás*, built on the banks of the watercourses (*khál* or *kand*), and worked with the *lao* and a *charsa* of peculiar pattern, or where the surface to which the water has to be raised is not more than a foot or two above the level at which it is delivered by the *dál* or scoop.

The cylinder of the *sundiya* well is generally *pakka*. The *charsa* consists of a leather bag, which at its lower extremity narrows into a sort of leather funnel. The *lao* is attached to an iron frame-work round the top rim of the *charsa* or as it is called in this case *sundiya*, as in the case of the

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ordinary *charsa* ; another rope called *rassa* or *bádi* is attached to the lower rim of the funnel and works over a wooden roller (*bhoni*) placed vertically below the wheel (*bhon*) ond which the *lao* runs and on a level with the surface of the *párcha* or water basin. The other end of this rope is attached to the *lao* at the middle of its length and is dragged with it. The *sundiya* is generally of small depth and the *gaún* or inclined space is thus also short so that the bullocks instead of walking down and then turning round and walking back often merely walk forwards and backwards without turning. The leather bag (*charsa* or *sundiya*) is filled and drawn up, the funnel being kept with its aperture upwards by the lower rope (*bádi*) till the aperture reaches the upper surface of the *bhoni* when the upward tension on it being removed it falls and the water runs through it into the *parchá*. A *sundiyá* is thus automatic so far as the discharge of water into the *párcha* is concerned and it can be worked by one man with a pair of bullocks. The principal parts of the *sundiya* are *bhoni* (the wooden roller), *bhon* (the wheel), *kana* the axle on which it turns, *musala* the wooden uprights, *tár* an oblique wooden support at the rear, *pat* a transverse beam, *bársá* the wheel bearing ; the leather bucket is called *sundiya* not *charsa*.

Another contrivance for lift irrigation employed in the Hánsi Tahsíl is the "*chambal*" already referred to. It consists of a large leather bag in the shape of a boat, attached to a wooden frame forming part of a beam which is made to oscillate by five men walking backwards and forwards on the beam. The bucket dips down with the beam into a reservoir communicating with the lower level watercourse, and as the beam rises the bucket is raised, and becoming slightly inverted in an opposite direction discharges its contents into a higher level reservoir from which it flows on to the land to be irrigated. The *chambal* requires much labour. At least five men are needed, and they work for three hours at a time, after which they are relieved by others. Altogether twelve men are needed to keep a *chambal* in work, one of them being engaged in directing the flow of water. It is estimated that about 60 acres can be irrigated for the Rabi harvest with this apparatus.

Lift irrigation by the *dál* is practised where the level to which the water has to be raised is less than in the case of the *sundiya* and *chambal*. The *dál* is a scoop in the shape of a basket covered with leather and is made of *dhák* wood which withstands the effect of water. One or two pairs of strings, two or three yards long, are attached to each side of the scoop. Each pair is held by a man

(*dália*) standing in a place (*adha*) dug out on either side of a reservoir (*nyáni*) which communicates with the lower level channel or water course. The men then swing the *dál* between them, filling it by dipping it into the water of the *nyáni* or lower reservoir and emptying it by a peculiar turn of the wrist into the upper reservoir (*kuáh*) from which the water flows on to the land to be irrigated. The system is an expensive one as in addition to the *dália* a *panyára* to manage the water is needed and not more than 18 or 19 acres per *dál* can be irrigated in this way for the Rabi.

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Agriculture including Irrigation.
Lift irrigation.

Kund irrigation.

Below the Otú dam in the Sirsa Tahsíl a peculiar system of irrigation is carried on in the river bed. Here the difficulty was to keep out excess of water. To do this the river bed was divided into a large number of areas each surrounded by a high and strong earth embankment. These keep the water out, and whenever any moisture is required for the crop within the embankment it is only necessary to make a hole in the dam through which the surrounding water flows on to the land to be irrigated. Often in high floods the whole village watches day and night strengthening the embankment with fascines to keep out the water, for once a breach is made the whole of the crop inside is certain to be drowned. Such embanked areas are known locally as *kunds*. The cost of constructing and maintaining these *kunds* was often considerable and formed a large part of the expenses of rice cultivation, but the necessity for them is now to a large extent obviated because the dam at Otú holds up the floods, and there is not the danger now that there was in former years of the crops below the dam being drowned.

Cattle.

Table 22, Part B, gives statistics of the live-stock of the district at various periods. Hariána has always been famous for its cattle, and it has been already shown what an important part they played in the pastoral life of its former inhabitants.

The famines which have from time to time visited the district have been certainly more fatal to cattle than to human beings, but in spite of this and the decrease of the grazing area in consequence of the spread of cultivation the breed has not deteriorated to any noticeable extent. In fact the increase of cultivation has no doubt increased the amount of fodder available for storage against the seasons in which grazing fails. As would be expected, the least developed part of the district, the Náli of Fatehábád is proportionately the richest in cattle.

Cattle-disease.

Cattle-disease of some kind is always present in the district, but is rarely very widespread or fatal.

CHAP. II, A. Agriculture including Irrigation. Cattle-disease.

The most fatal disease is *sítlá* or cow pox which occurs at all seasons of the year, and from which the animal attacked seldom recovers. The sick animal is put in a closed stable and protected from the cold, and is sometimes given balls of pounded *bhang*. Foot-and-mouth disease (*munh-khur*) is common but seldom fatal. Sores form in the bullock's mouth and on its feet and it loses its appetite and gets very thin and miserable. By way of remedy a pound of molasses (*gur*) is put in its mouth, which is tied for some hours so as to keep it shut. *Viláya* or *vil* seems to be a kind of rheumatism and is rarely fatal; the animal affected gets stiff and unable to walk. It is said to be caused by eating a small black insect covered with a spittle-like secretion which appears in the rains, and the treatment is to give the bullock half a pound of onions and to tie a wisp of dry grass in its mouth. *Golí ki sat* is fatal and there is no remedy for it; it seems to be anthrax fever, and the swellings which appear on the animal's body are ascribed to coagulation of the blood. When *júán* or maggots appear in the skin, the part affected is rubbed with a solution of tobacco. Buffaloes are subject to *dhá* or *tákú* which seems to be rheumatism, as the legs stiffen and the animal is unable to walk and loses its appetite. It is ascribed to wallowing in water heated too much by the sun, and is treated by shutting the sick buffalo in a warm stable, bleeding it at the ear and giving it dried dates as medicine, *Galghúta* or malignant sorethroat is often fatal; the neck swells and the animal has difficulty in breathing. One remedy is to scorch the neck by applying burning grass to it, and another is to get a holy man to exercise the disease by making mesmeric passes (*jhárná*) over the part affected. Little care is taken to guard against contagion by segregating diseased animals, and the wonder is that cattle-disease does not spread more rapidly than it does. It is generally thought sufficient to tie a charm over the village gateway so that the cattle may pass under it on their way to and from the pasture-ground.

There are Veterinary Assistants at Hissár, Sirsá, Bhiwáni and Fatehábád, but the amount of good, these persons can effect, is infinitesimal.

Bullocks of the so-called Hariána breed are famous throughout India. A good specimen of a bull stands about six feet high. The colour is almost invariably white or grey with black points. The tail is short and thin. The head and forehead are very massive, and the chest and back of great depth and breadth.

Ungelt steers (*bhára*) under two years of age are sold in considerable numbers in the spring to *banjáras* from the North-Western Provinces both at the Hissár Fair and in the villages.

Cattle-disease.

The zamíndár, however, though not so much a cattle breeder as formerly, generally prefers to keep his young stock as when there is a fair supply of fodder their keep does not involve much additional expense. In times of scarcity young stock are of course sold off if purchasers can be found. Steers undergo the operation of gelding (*badya*) when they are about two years of age and are then trained for the plough and become more valuable. If, however, the grazing area decreases much more it will probably become the practice as it already has to some extent to sell young stock, as to do so will be more profitable than to rear it and then sell it. Heifers (*báhri*) are generally kept for milk. A good pair of plough bullocks will fetch Rs. 150. The average price is Rs. 100 and the lowest about Rs. 40. An ungelt steer will fetch from Rs. 20 to Rs. 50 and a heifer Rs. 5 to Rs. 10. A cow will calve (*byáhna*) six, seven and in some cases eight times and is pregnant (*gyaban*) for nine months. A cow will give milk for six months after calving.

Buffaloes.

In this district buffaloes (*bhains*) are seldom worked in ploughs or for draught. Male calves (*jhota*) are sold to people from the Mánjha country where they are extensively used as plough cattle. The female calves (*jhoti*) are all kept for milk and the buffalo cow (*bhains*) is a most indispensable member of the zamíndár's household, for it is in exchange for *ghi* made from her milk that he gets his small supply of grain in times of scarcity. A buffalo cow will calve 12 or 15 times and will give milk for one year after calving. The period of pregnancy is ten months.

In times of scarcity when fodder is hardly procurable every effort is made to keep the family buffalo in milk and the other cattle will to some extent be sacrificed to this consideration. A good buffalo cow will cost Rs. 80 to Rs. 100, but inferior ones may be had for Rs. 30 and fair ones for Rs. 50 or Rs. 60.

Ghi has of late years risen considerably in price and its proceeds are now a not inconsiderable item in the zamíndár's miscellaneous income.

Cattle breeding.

Cattle breeding is in face of the spread of cultivation probably on the wane, certainly in the southern part of the district. The zamíndárs of the Náli tract of Fatehábád do not buy much, but sell their homebred (*gharjam*) cattle and are thus to a considerable extent cattle breeders. But in the other portions of the four southern tahsíls cattle are largely bought in March for agricultural operations and sold again in October when these are over and little breeding is done.

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In Sirsá, however, cattle breeding still appears to hold its own. In many villages, especially in the Sirsá and Fatehábád Tahsíls, grazing fees are levied on animals using the common waste of the village, but owing to the decrease of pasturage many villages have given up the custom, and it is gradually falling into disuse.

The village cattle find their way of their own accord to the *gorah deh* in the morning, thence they are driven in separate herds (*chauna*) with one or more herd boys (*pali*) to each herd to the village waste. Late in the afternoon they are driven back to the *gorah* and thence dispersed to the houses of their owners where they are secured in the *deorhi* or entrance for the night. They are rarely, if ever, fastened into the enclosures round the village site.

If there is good rainfall in the west, cattle are driven in large numbers to the prairies of Bíkánír, which in such a case supply excellent pasturage; when the rains have failed they are taken to the Kaithal side. The expression used in describing that the village cattle have been driven away to other parts to find pasturage is (*gol jána*) and *gol baithna* is the expression used for denoting that outside cattle have been allowed to use the grazing grounds of the village on payment of fees.

A very considerable portion of the agricultural capital of the district is locked up in the form of cattle. The principal drawback to this is that in times of scarcity when fodder is short, cattle can only be sold with difficulty even if they are not altogether unsaleable, and the zamíndár can only convert his cattle into grain or hard cash at a heavy, sometimes ruinous, loss.

Cattle Fairs.

Cattle fairs are held in the district twice a year (spring and autumn) at Sirsá and Hissár, and once a year (autumn) at Fatehábád and Bhiwání.

Each fair lasts for about a fortnight. The income consists of a percentage of a quarter anna per rupee on all purchases, the proceeds being credited to the District Fund. Each purchaser receives a certificate of sale at the time of paying the percentage. The management of the fairs is in the hands of the District Board to which together with all profits and expenses it has been transferred by the Local Government, in consideration of an annual contribution of Rs. 13,000 made to Provincial revenues.

These fairs used formerly to be a considerable source of profit to the District Board. In recent years, however, the Board has lost heavily owing to the effect that the succession

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of bad years has had on the sales. With the return of good years there is every reason to hope that these fairs will regain their former popularity.

Cattle Fairs.

At these fairs the greatest majority of the animals sold are bullocks, many of them young stock. The number of cattle for sale and the average prices realized depend of course to a large extent on the nature of the season. If there is an anticipated scarcity of fodder, the number will be large and the prices realized correspondingly low. Again if there is drought in the North-Western Provinces, the demand from that quarter, which is an important factor in the success of these fairs, is reduced. At the fairs in Phágan and Chait there is a larger local demand than at those in Bhádon and Asauj, as cattle have to be purchased at the former for the Kharif and Rabi ploughings, and many of these are sold again at the fairs in Bhádon and Asauj. In addition to the local supply available for sale at these fairs, large numbers of bullocks are brought from the Rájpútána States on the west and sold. The latter include many of the excellent Nagor breed. These are largely used by the wealthier classes for drawing *raths*, as they trot very well. The Hariána cattle are largely brought up by dealers from the Punjab, and, as already noticed, from the North-Western Provinces.

It is estimated that at the two fairs at Hissár some five lakhs of rupees come into the district on an average, and at the Sirsá fair in Bhádon about one-and-a-half lakhs. Below are given some statistics showing the number of purchases and the average prices realized at these fairs.

Private bulls.

In the villages a promising young steer is often kept and reared by the zamindárs. When a full grown bull (*khagar*) he is considered the common village property. He is allowed to wander about at leisure and does no work. He covers the village cows and what fodder is required for him is provided out of the village *ma'ba*.

Sheep and goats.

Sheep and goats, especially the former, have, during late years, increased largely and are now kept in very considerable numbers by the zamíndárs. In many cases the rearing of sheep has become a regular industry with the Chamárs and Dhanáks of the villages. A man will take a few sheep from a town butcher (*kassáb*) or trader (*byopári*) and will rear them for him pasturing them on the common village waste. In return for his trouble he keeps half the lambs born, the other half going to the trader. Sheep are greedy feeders and eat much of the *pala* on the waste besides doing damage to trees. The proprietors in many villages object to their presence, and there is now a general wish to raise the grazing fees levied for them which have hitherto been one or two annas per annum. The usual price of a sheep is from Re. 1 to Rs. 2.

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The local breed of horses is of very poor quality and good animals are seldom available.

The District Board keeps up a certain number of horse and donkey stallions, but horse and mule breeding is not popular in the district.

Donkeys.

The donkeys of the district are miserably small animals but can carry considerable loads for their size. They belong entirely to the village Kumhárs who partly in consequence of the supposed unclean nature of the animals are of low caste.

Camels.

The camel is a most useful and important animal in this district. He is employed in all parts for riding and carrying loads, and where there is lighter soil, he does a large portion of the ploughing. The Rahbaris keep large numbers of camels with which they carry for hire.

A camel begins to work at four years of age, and a female gives her first young in her fifth year, after 13 months gestation, and bears five or six times at intervals of two years. Camel's milk is often drunk and the hair (*jat*) is shorn and made into ropes and sacks. The camel is fed on *pala* and the straw of *moth* and gram when available, but in any case he can find grazing where no other domestic animal could.

Pigs and poultry.

Domestic pigs are rarely seen in the district and fowls can usually be obtained only in large villages.

The Cattle Farm.

The Hissár Government Cattle Farm or Bír was instituted by Major Livingstone in 1813 A.D., when the country had not yet recovered from the disastrous famine of Sambat 1840 (corresponding to 1783 A.D.). Of the 19 villages included in the Bír, 15 were then waste and uninhabited, and the Stud Department took possession without payment of compensation, and since 1813 Government has held the land in full proprietary right. The four other villages, Rájpura, Sali, Daúdpur and Ludás, were at that time inhabited and were acquired after payment of compensation in 1824 or 1825. The Farm lands lie east, north and west of the town of Hissár. The boundary is marked by masonry pillars, and part of it runs through the town itself. There are three farms, the Home, the Sali and the Chaoni. The Home Farm lies east of the town about 200 yards from the Mori gate, and is the oldest of the Farm buildings, having been erected at the time of the original institution of the Farm. The Sali Farm is about 5½ miles to the north-west and the Chaoni Farm about two miles to the south-west of the town. The soil of the Farm lands is generally loamy.

The locality is, on the whole, well chosen, as a considerable area can be irrigated from the canal, but the fact of its close proximity to the town, which has grown considerably since the Farm was first instituted, is productive of some inconvenience to the public not less than to the Farm itself. To obviate this a large area of grazing land has been made over to the Local Government for the use of the town cattle, the Farm obtaining an equivalent area out of the Hánsi Bír.

The area within the limits of the Farm is 40,663 acres. Of this all with the exception of one or two small plots is the property of Government. The cultivated area amounts to about 4,000 acres, of which half is cultivated by the Farm authorities to provide grain and fodder for the animals on the Farm, and the remaining half is leased at high cash rents to tenants from the town. In ordinary years the waste land affords excellent pasturage for cattle up till the end of May, after which date they are kept on stored fodder till the rains break. In years of drought, however, the grazing in the Bír fails and considerable difficulty is felt in providing for the cattle.

Various kinds of grasses grow in the Bír, of which in ordinary years there is a most luxuriant crop. The best kinds are *dhup, anjon sáwak keogh, palinji* and *gandhi*. Besides grasses the Bír abounds with *jál, kair, jand*, and *ber* (wild plum) trees, the first predominating. The fruit of the *jal* tree is called *pilu* and is much eaten by the poorer classes. The fruit of the *kair* tree is called *tent*, and is generally used by the people for pickling; when young and green it is like capers, when ripe it is called *pinju*, and being of a sweetish flavour, is considered not unpalatable by the poor. The fruit of the *jand* is called *sangar* and resembles a bean; when tender and green it is used as a vegetable. The *ber* tree (zizyphus jujuba) or wild plum has a fruit like the cherry. The fruit also is called *ber*. The dried leaves, called *pálá*, are excellent fodder.

Up to the 1st April 1899, the Farm was managed by the Commissariat Department. It was then made over to the Civil Veterinary Department, under whose management it now is. The head of the Farm is a commissioned officer of the Department, and he has under him a warrant officer who acts as Farm Overseer, and a civilian Farm Bailiff. There are some hundreds of farm hands employed when reaping operations are in progress. All the Farm cultivation is carried on on strictly modern and scientific lines, adapted to the necessities of the country and climate. Good English and American ploughs and

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reaping machines are used, and all the threshing hay-elevating and straw chopping is also done by machinery. There is a small steam engine at the Home Farm which is used to work all the threshing and cutting machines. The rest of the machinery is worked by Farm bullocks. There can be no doubt that the Farm serves as a useful object lesson to agriculturists throughout the district. Many of these serve as labourers on the Farm in famine times, and when they return to their native villages they put into practice the lessons they have learnt so far as they are able.

Originally horses and camels, as well as bullocks, were bred, but in 1847, or thereabouts, the breeding of horses was given up, and that of camels about the time of the mutiny. The objects of the Farm now are to breed bullocks and mules of superior size and quality for ordnance purposes and to provide and distribute generally high class bulls and donkey stallions for breeding purposes. Four zebra stallions have recently been imported from Africa for experimental purposes. It is intended to cross them with pony and donkey mares. Practically all the bulls and bullocks are bred on the Farm, but of the mules the majority are bought as yearlings in the open market, and well fed and cared for so as to ensure their developing into Mountain Battery mules.

Most of the bulls and cows kept belong to the Hariána breed. There are also a few Gujráti and Nagor cows which are crossed with Hariána bulls. The bulls produced are of the finest quality. The best are kept by the Farm, and from the remainder the Superintendent of the Civil Veterinary Department, Punjab, selects animals to draft to various districts for the use of District Boards. The experiments made with donkeys prove that it is possible to obtain almost pure bred Punjábi donkey stallions equal to the best of the imported Cyprian and Italian donkeys at about one quarter of the cost.

The present strength of cattle in the Farm is given in the margin. A certain number of bull calves are reserved for breeding purposes, some to recruit the Farm stock and others for distribution to Districts and Native States. The rest are castrated and kept separately from the other cattle. When they are four years old a careful selection is made, and those that are fit for the purpose

Herd bulls	20
Supernumerary bulls for distribution to districts, etc.	80 to 100
Cows	830
Plough bullocks	280
Ordnance bullocks for service ...	150 to 200
Young male stock	630
Young female stock	620
Mares for mule breeding ...	50
Zebra stallions	3
Pony mares for Zebrub breeding ...	20
Camels	6
Donkey stallions for covering Farm pony and donkey mares.	3
Young donkey stallions for transfer to Remount Department District Boards and Native States.	20
Mules (average number kept) ...	400

of artillery draught are made over to the Commissariat Department for distribution to the various Commands.

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The Cattle Farm.

The heifer calves are reserved at the Farm for breeding purposes. As many as are rendered unfit for such, whether by age or by natural faults, are cast and sold by public auction.

The Bír is the resort of hundreds of black buck, and chinkára. It also contains a few *nílghái*. Small game, such as hares, partridges and sandgrouse, are very common, and in the winter large numbers of the small bustard are to be seen. Shooting is strictly prohibited except with the permission of the Superintendent of the Farm. Such permission is never granted between the 15th March and the 1st October.

Agricultural implements.

The cultivator's most important implement is of course the plough (*hal* or *munna*). The two latter words refer primarily to the piece of wood, shaped like a boot, into the top of which the pole (*hal*) and to the bottom of which a small piece of wood (*chou*) is fastened, the latter in its turn carries the *pali* or iron ploughshare. The *hal* is perhaps the most important part of the plough, as upon its weight and size depends the adaptability of the plough for ploughing various kinds of soil. In the case of sandy soils it is light and is called *hal*, whereas in the case of the firmer soils it is made heavier and called *munna*. The prices of the above parts of the plough are somewhat as follows:—*Munna* 8 annas; *hal* 12 annas to Re. 1; *chou* also called *panhyári* 1 anna; *pali* 12 annas. Other parts of the plough are as follows:—*Og*, a wooden peg to fasten the *hal* or pole to the *munna*, cost 6 annas; the *hatha* or plough handle; *nari*, a leather strap by which the yoke (*jua*) is fastened to the *hal* by means of a peg called *kili*. The *pachela* is a wooden peg which keeps the *pali* in contact with the *chou*. The yoke (*jua*) for bullocks costs 8 annas, and consists of a bar of wood into either end of which two pegs called *shimla* or *gátia* are fixed and to them the bullocks are fastened. If there is a lower bar to the yoke it is called *panjáli*. The reins of rope which the ploughman (*háli*) holds are called *rás* and his whip *sánta*. The bullocks are, however, generally guided in the way in which they should walk by having their tails twisted.

In the light soil towards the west it is not uncommon to plough with camels. The pole (*hal*) of the plough is fastened with a leather thong to a curved piece of wood called *pinjni* which again is strapped on to the back of the camel by the *tangar* a sort of camel harness, which is kept in its place by the *palan*, a sort of small saddle on the camel's back.

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The other implements commonly used by the cultivator with their prices are somewhat as follows:—The *por*, *orna* or *nali* is a seed drill made of strips of bamboo and held together by a long narrow piece of leather (*bádi*) wrapped carefully round them. It is secured to the *hatha* or upright handle of the plough with its lower extremity just above the ground behind the *hal* and has a wide mouth into which the seed is put and so drops through the *por* into the plough furrow. *Kassi* is a sort of spade costing Re. 1 to Re. 1-4-0; *kuhári* a sort of axe for cutting brushwood and *pálá* costs Re. 1; *gandása* or *gandási* are choppers of different sizes, costing 4 annas to 6 annas; *jheli* is a two-pronged pitchfork, its cost is from 4 to 5 annas; The fork is called *sángar* and the handle *nala*. It is used for lifting *pála* crops, &c. The *tangli* is a three-pronged pitchfork. *Kasola* is a hoe with a long handle (*binda*), costs 8 annas, and is used for weeding the Kharíf crops which have long stalks. *Dántri* or *dránti*, costing 4 to 5 annas is a sickle with teeth, used for reaping and cutting grass. *Kurpa* is a short handled spade or hoe for digging up grass by the roots; it costs 4 annas. *Sohága* is a flat board and is used for harrowing by drawing it over the ground; it costs from 2 to 3 annas. The *dandeli* is a rake with six or eight teeth, used for collecting cowdung and for making the ridges of *kiárís*; it costs 4 to 10 annas. The winnowing basket is called *cháj* and costs 2 annas. The *gopya* is a kind of sling made of rope with which stones are thrown in order to scare away the birds which do damage to the Kharíf crops when ripening; it costs 2 annas. Carts are not much used in the district as most of the carrying is done by camels. In the Bagar a light kind of cart with smaller but solid wooden wheels is used. A short low two-wheeled truck called *rehru* is also employed for carrying water and fodder.

Agricultural operations.

The breaking up of waste land and bringing it under cultivation is called locally *nautor* or *jhundilir*. Where, as in this district, there are no very heavy soils, it is a comparatively simple operation. The *jál* and *kair* bushes are cut down and uprooted and the long grass *púla* or *dab* is burnt and the ashes no doubt have a manuring effect on the ground. New land is generally broken up and prepared for cultivation in the winter if there are good rains at that time.

Ploughing and sowing.

Ploughing, harrowing and sowing are comparatively simple operations in the *báráni* lands. On the first fall of rain in June or July the cultivator turns out with his bullock or camel plough and ploughs up as much land as he can. If the first rainfall is fairly heavy, and especially

if it is late, the seed is sown at the same time as the first ploughing is given. The ploughing is often done in haste and is in consequence frequently not of very good quality. The furrows are called *kúd* and the ridges *oli*. There should of course be no space left between the furrow and the ridge, if there is it is called *pára*. The following rhyme expresses the disastrous consequences following on such careless husbandry :—

Kúd men pára,

Gáon men ghára,

Bhínt men ála,

Ghar men sála,

A space left at the side of your furrow,

A band of robbers in your village,

A hole in your house-wall,

Your brother-in-law staying in your house,

are four equally great calamities.

The plough furrows should be not more than three or four finger breadths (*ungals*) deep. In order to keep sufficient moisture around the seed to allow of germination the *báráni* Kharíf crops are all sown with the drill and are thus at once covered with earth which falls into the furrow from the ridge as the plough passes on and a certain amount of moisture is thus assured. Sowing by scattering with the hand (*werna*) can only be employed where there is a certainty of a sufficient supply of moisture and this of course cannot be the case in *báráni* land.

More trouble is taken with the Rabi crops sown on *báráni* land, the principal of which is gram. There are one or two preliminary ploughings and the ground is harrowed with the *sohága* after each ploughing in order to break up clods and to keep in moisture. The seed is sown with the *por* as the supply of moisture is even less assured than in the case of Kharíf crops. Where there is apprehension that this will be short, the field is worked over with the *sohága* which levels the ridges and tends to retain the moisture about the seed by covering it over with some depth of earth. If after the Rabi has been sown in *báráni* land and before it has germinated a shower of rain falls so slight that the moisture can penetrate only a very short distance

CHAP. II, A. Agriculture including Irrigation. Ploughing and sowing.

the surface stiffens and cakes (*pápri lagti*) and germination is hindered; in such a case the ground is again harrowed with the *sohága* in order to break up the surface.

On canal irrigated lands the tillage is of course of a higher character. A *páleo* or preliminary watering is given in the case of nearly, if not quite all Kharíf crops and the ground is ploughed once or twice. The first ploughing is called *pár* and the second *dohár*. In the latter the ridges are transverse in direction to those in the first ploughing. As the supply of moisture in the case of Kharíf crops in canal lands is assured, the seed is sown by scattering with the hand; and the ground is then ploughed again in order to mix the seed and worked over with the *sohága* in order that the seed may be covered with some depth of earth. Far more trouble is of course taken with the tillage for wheat and the minor Rabi crops in canal lands. The ground is carefully prepared by a preliminary watering, and is ploughed several times and harrowed after each ploughing in order to secure a fine seed bed. The crops are sown with the *por* or drill and the ground is then levelled with the *sohága* in order to retain the maximum of moisture.

On the flooded *sotar* land, in which Rabi crops are for the most part sown, ploughing and sowing are done in much the same way as in the *báráni* tracts of the district, though the work of ploughing is of course considerably harder.

In the case of very lowlying flooded land ploughing is not possible because the land does not dry quickly enough, and the seed is scattered broadcast over the surface and afterwards swept into the cracks which occur in the thick silt deposit as the moisture evaporates. The river brings down fresh deposits of silt annually and these replenish the soil and prevent it from being exhausted. This method is usually employed in the shallow depressions above the Otu dam.

Weeding.

After the rains, weeds of various kinds spring up freely in cultivated lands and all the Kharíf crops are weeded. The operation is called *nilan* or *lándhan*. It is generally done by the women and girls with the *kasola* if the crop is one with long straw or with the *kurpi* in the case of shorter crops. The more effective tillage for the Rabi and the cessation of the rains soon after it is sown keeps the ground in which it grows clear of weeds, and, as a rule, there is no need to weed it. Some one has to watch the crops by day and night while they are ripening.

Reaping.

Reaping is called *lámni* and sometimes *katwára* or *katái*. It is done, generally speaking, with the *dántri* or

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Agriculture including Irrigation.

Reaping.

toothed sickle. When the time for the Kharíf harvesting has arrived, the family go in a body daily to the fields, or in some cases even sleep there. The millets, *jowár* and *bájra* are reaped by cutting the ears (*sitta*) off. The stalks (*karbi*) are cut separately and tied into bundles or *pulis* which are stored in stacks surrounded with a thorn hedge called (*cheor*). The ears are threshed upon the threshing floor, *pír* or *klái*, by bullocks. *Gwár* and *moth* are cut from the root, but the pods (*pháli*) are separated by being threshed by hand (*kutna*) with the *jheli* and only the pods are threshed by bullocks on the *pir* or threshing floor. In the case of gram, the cut crop is threshed by hand with the *jheli* used as a flail and the pods (*tent*) are thus separated from the straw and leaves called (*khár*); the pods only are heaped on the threshing floor, and then threshed. A crop when cut and lying on the ground is called *lán*; the straw and grain being both included in the term.

Threshing.

When the crop has been cut, such part of it as is to be threshed (*gahna*) by bullocks is arranged in a heap round a stake (*med*) fixed in the centre of the threshing floor (*pír* or *káli*). Two, four or more bullocks are then ranged abreast in a line (*daim*) and being fastened to the *med* walk in a circle (*gát*) round it through the grain or straw, or both lying on the *pír*. In this way the ears or pods in which the grain is contained and also the straw, if any, are broken up and the grain is mixed with them. The mixture is called *pairi*. At this stage if straw has been threshed, as well as grain, the mixture is tossed in the air with a *jeli* or *tángli* while a wind is blowing and the straw and light particles are carried to a distance, while the grain and broken ears fall almost perpendicularly. The grain is still at this stage to a large extent within the broken ears, and they are again heaped on the *káli* or *pír* and threshed and the grain is thus finally separated from the ears.

The mixed grain, husks, &c., are then placed in the *cháj* or winnowing basket, which is lifted up and slowly inverted when as before the heavier grain and the lighter particles are separated. Where no straw is threshed only the one winnowing with the *cháj* takes place after the grain has been separated from the ears or pods.

Measuring.

The dividing of the prepared grain is not a very important operation in this district, where *batái* is comparatively rarely taken. Where necessary the division is made by filling an earthen jar (*matka*) called *máp* for this purpose, with the grain and assuming the quantity contained as the unit of

CHAP. II, A. — Agriculture including Irrigation. Measuring.

measurement for the purposes of division. From the common heap (*sánjhi dheri*) which has to be divided a little is left over and out of this the kamíns take their dues. The balance, if any, is divided between the landlord and his tenant. Before the division little bits of mud (*tappas*) are put on the grain heap to serve as seals with the object of preventing depredations.

Manure.

Manure (*khát* or *khád*) is on the whole very little used in the district as by far the larger proportion of the cultivation is unirrigated, and to use it on such land would only result in withering up the crops.

In the area irrigated by the canal and in the small area dependent on wells manure is used, especially in the former; but even so the proportion of irrigated land which is manured is very small. In the Hánsi Canal villages it is given to land in which sugarcane, tobacco and vegetables such as onions (*piyáz*) and pepper (*mirch*) are to be sown as it is absolutely essential for them. If procurable it is also applied to land in which wheat is to be sown. It is given if possible to land off which two harvests are taken successively. Manure is much more extensively used round Hissár town where there is a large demand for land and much of the canal irrigated land is year after year cropped *dofasli*. Under such circumstances manure must be used for practically all crops if the soil is not to be utterly exhausted. Irrigated *jowár* (*charri*) grown for fodder is, however, generally not manured.

The manure usually used consists of sweepings and refuse from inhabited sites and in the case of tobacco, *réhi*, a saline earth, found in similar localities is applied to the soil after the crop has been planted. On the more heavily manured lands near Hissár town from 350 to 500 maunds per acre are applied. In other parts it is much less than this.

Rotation of crops.

On the unirrigated *báráni* lands as a general rule but little attention is paid to rotation of crops and fallows. The enforced fallows arising from failure or shortness of rainfall are so frequent that these matters practically settle themselves. However, in Tahsíls Hánsi, Hissár and the eastern parts of Bhiwáni where the soil is loamy, it is not unusual for the cultivator to keep some portion of his holding for the Rabi or rather to sow Rabi in some portion of the land in which he has not sown Kharíf. The Rabi crop sown is gram alone or mixed with *sarson* (mustard seed) and barley. In such a case the land sown with Rabi is called "*umra*" and is almost invariably sown in the next Kharíf as the more thorough tillage given

CHAP. II, A. Agriculture including Irrigation. Rotation of crops.

for the Rabi fully prepares the soil for the next harvest and the full value of the extra tillage is thus obtained. The gram leaves also to some extent act as manure on the soil. The land will then lie fallow for a year and the rotation will begin again with the Rabi. But the uncertainty of the rainfall, of course, frequently disturbs the arrangement. In any case land cropped with Rabi will always be sown for the next Kharíf. As between Rabi crops in *báráni* lands there is no particular rotation observed, but as between Kharíf crops it is considered inadvisable to sow *jowár* (great millet) in two successive Kharífs, especially if the soil is at all light as it has a tendency to exhaust it. A field which has borne Kharíf one year should certainly receive a winter ploughing, if it is to bear a good crop next Kharíf. To sow *gwár* in one Kharíf has a useful effect as its leaves appear to act like manure on the soil.

It is quite the exception for *báráni* land to be cropped *dofasli* and it can be done only under very exceptional circumstances, *e.g.*, when *bájra* has been sown in Jeth it ripens and is cut in Sáwan, and if there is rain, then gram for the Rabi is sown in the same land. Or when Kharíf sowings have failed, but there is fair rain for Rabi sowings, the Kharíf is ploughed up and gram sown.

In the unirrigated but flooded lands no rotation is observed, all depends on the floods. The lowest, or rice lands are always sown with rice so far as the volume of flood water will permit. The lands on the next higher level if sufficiently free from weeds will be sown with wheat, if not with gram; the lands still higher (*mahra*) which are generally clearer than those in the lower level will be sown with wheat if the floods have continued long enough to permit retention of sufficient moisture up to the season for sowing the crop, otherwise they also will be sown with gram. All depends on the volume and time of the floods, little or nothing on the crop previously sown.

On the lands irrigated from the canal greater attention is paid to rotation of crops and fallows than in the *báráni* tracts as the course of cultivation is less liable to disturbance from want of moisture in the former than in the latter.

The principal Kharíf crops grown on canal lands are cotton (*bári*), *charri* for fodder, and *jowár*. Of these cotton is by far the most important, and is yearly increasing in importance. In the Rabi the chief crops are wheat (*gehun*) and wheat and gram mixed (*gochani*). Barley is not much sown as it is not a paying crop and is confined to light soils on the west. *Methi* and vegetables are also grown.

CHAP. II, A.

Agriculture including Irrigation.

Rotation of crops.

In regard to fallows the chief principle is that land cropped with Rabi, called "*umra*," should never lie fallow in the succeeding Kharíf; a crop will always be sown in that harvest in order not to lose the advantage of the superior tillage of the previous Rabi. Fallows when given are given after the Kharíf crop either in the succeeding Rabi alone or in the succeeding Rabi and Kharíf both.

The question of whether a fallow shall be given or not depends of course largely on the crop taken in the previous harvest, so that fallows and rotation of crops are largely interdependent.

The rotation starts with wheat, or wheat and gram mixed in the Rabi. After this a Kharíf crop will be taken, probably cotton. Cotton is an exhausting crop and is not off the ground in sufficient time to allow of a crop being sown for the next Rabi. The land will lie fallow in that harvest, and probably in the next Kharíf also, especially if the cultivator has a fairly large holding. It will be sown in the following Rabi as before with wheat, or wheat and gram mixed. If the wheat in the first Rabi is followed by *charri* the land will in that case also lie fallow in the next Rabi certainly, and probably also in the next Kharíf, as *charri* is like cotton an exhausting crop. If after cotton or *charri* in one Kharíf, no fallow is given in the next Kharíf, the land should receive a preliminary winter ploughing in Máh and probably *gwár* will be sown. The leaves of this crop appear to act as manure on the soil and to prepare it for a subsequent Rabi.

The Rabi crop following *gwár* will be wheat, or wheat and gram mixed, and after this in the next Kharíf cotton or *charri* will be taken again and the rotation recommence. In some cases after cotton in one Kharíf and a fallow in the next Rabi an unirrigated Kharíf crop will be taken such as *jowar*, *bajra*, *moth*, &c. If a Rabi is to be taken after irrigated *charri* in the Kharíf it must be barley as wheat will not grow on *charri*.

As there is a large demand for land near the towns of Hissár and Hánsi and a fair supply of manure is procurable, most canal lands near them are cropped *dofasli* year after year and seldom receive a fallow. The principal Kharíf crops are cotton, *charri* and pepper; and those of the Rabi, wheat, onions, tobacco, *methi* and vegetables. A cotton crop in the Kharíf is followed by wheat in the Rabi and this again by pepper in the Kharíf, onions and tobacco in the Rabi and cotton in the next Kharíf. In such lands cotton is never sown two years running in the same land.

The area which can be cultivated per plough depends of course to a great extent on the nature of the soil. Again the Rabi tillage is much more thorough than that for the Kharíf and in consequence a smaller area can be cultivated for the former than for the latter harvest with the same labour. In the light soil of the Bagar a plough worked by two bullocks or one camel can prepare for the Kharíf some 30 to 35 acres. In the firmer unirrigated soil of Hariána the area falls to 20 or 35 acres for the Kharíf and to 6 or 7 for the Rabi. In the irrigated canal tract it is less than this again. In the flooded *sotar* lands the area of hard rice land which a plough can cultivate for the Kharíf rice is only about 2 acres, while the area for flooded gram and wheat lands is probably not much more than 4 or 5 acres

CHAP. II, A. Agriculture including Irrigation. Area cultivated per plough or well.

The area which can be irrigated by a well is not a factor of much importance in this district since, as has been often remarked, the area of well irrigation is remarkably small. In the Bagar wells in Bhiwáni a one *lao* well will irrigate between 4 and 5 acres. A well in the Hariána tract which is not too deep to allow of Rabi irrigation from it will water about 2½ to 3½ acres, while a well near the canal tract where the water is comparatively near the surface will irrigate 4 or 5 acres.

Cost of cultivation.

It is impossible to form anything like a satisfactory estimate of the cost of cultivation; and the result, even if any was arrived at, would be somewhat meaningless. A great deal of the labour of cultivation is borne by the cultivator's family, his bullocks are in many cases home-bred, and it is difficult to estimate the cost of their keep. The cost of cultivation again varies of course largely with the nature of the crop and of the soil to be cultivated.

Principal staples.

Table 19 shows the areas under the principal staples.

Unirrigated Kharíf crops. Bájra.

The principal food staple of the district is *bájra*. It is sown on the first heavy rain in *Hár* (June and July), the seed often being put in at the first ploughing; two ploughings are at the most given and 4 to 5 *sérs* of seed per acre are sown. Rain is needed for it in *Bhádon* (August-September) and like other Kharíf crops it is weeded about a month after it is sown. In *Asauj* westerly winds (*páchwá*) help the ripening of the crop. When the grain begins to form the ears assume a brown tinge and as they ripen they gradually become of a dark colour. If the stalks and ears become yellow or if the pollen (*burr*) is knocked off by too late rain no grain will form. The pollen is apt to be attacked by an insect called *bhoki*. When the crop is ripe, generally in *Kátik* before other Kharíf crops, the ears are broken off and threshed, the stalks (*karbi*) are cut and tied

CHAP. II, A. Agriculture including Irrigation.

into bundles (*pulís*) and then stacked. They supply inferior fodder for cattle. The husks of the *bájra* grain are called *tuntra*. They are separated by winnowing, but are quite useless as fodder.

Jowár.

Jowár is cultivated in much the same way as *bájra*, not more than two ploughings are given and the seed is sown with the drill, some 8 to 10 *sers* per acre. The sowing of *jowár* as a rule takes place a little after that of *bájra*. It is weeded once, about a month after sowing, and ripens a little later than *bájra* in *Kátik* and *Mangsír*, *i.e.*, end of November. It requires a somewhat more stiff and loamy soil than *bájra*. As in the case of *bájra* the ears (*sittas*) are only threshed. The husks are called *turi* or *boda*, and when mixed with *pala* make good fodder for cattle.

Moth and *Mung*.

The pulses *moth* and *mung* are generally sown mixed with *bájra* or *jowár* and in the same method as the latter crops. About 4 or 5 *sers* of seed per acre is used if they are sown alone, if, as is usual, they are mixed with other crops then from ¾ to 1 *ser* of each kind of seed is sown per acre. If the rainfall is well distributed at the beginning of the season for sowing, the above four crops will be sown separately; as in that case if one fails a second crop can be sown in its place. Where, however, the sowing rain does not come till late in the season all the crops will be sown together in order to save time and to make sure of obtaining some outturn from one or other of the grains sown.

Moth and *mung* are not cut but plucked up from the root (*phárna*). The grain pods (*phali*) are separated from the straw by being threshed by hand with the *jheli* and the grain is then threshed out on the threshing floor (*pir* or *kali*) by the oxen. The broken straw called *guna* and the broken pods called *palosi* are good fodder for cattle.

Gwár.

Gwár is not much cultivated in the district. It is principally grown as fodder as the green stalks and also the grain are considered very good for cattle. After being reaped the pods are separated from the stalks and threshed. The broken pods (*phali*) are, as in the case of *moth*, called *palosi* and are good fodder. About 5 *sers* of seed to the acre are used. It is often sown on a late rainfall in August and September and is reaped in November. (*Katik* and *Mangsír*).

Flooded crops —Rice.

The only flooded Kharíf crop in Tahsíl Fatahábád and the principal one in Sirsá is rice (*dhán*). The successful cultivation of rice is a laborious and difficult operation. The great desideratum for the crop is a continuous but equable supply of water. The crop is grown in *kunds*. The different varieties of rice are *chun*, *munji*, *kharsu* and *santhi*. *Munji* is the commonest.

CHAP. II, A.

Agriculture including Irrigation Flooded crops —Rice.

On the first flood in *Hár* (June-July) enough water is admitted into the rice *kund* to moisten the soil thoroughly and to leave a depth of water of some two inches on it. The soil is then ploughed and harrowed with the *sohága*, which is supplied with some sharp points at the bottom which stir up the mud and silt. In Sirsá the soil is occasionally manured with goats droppings. The crop is grown either by seed being scattered by the hand broadcast or by transplanting. In the former case the seed is moistened and placed in earthen vessels (*chaties*). It is then spread out and covered with a blanket till it germinates. The germinating seed is thrown broadcast over the field which has been prepared for it in the manner already described. In the latter case the seed is sown very thickly in a small nursery bed and the seedlings are transplanted to the field in which they are to grow by hand. The field has been thoroughly worked up till it resembles a puddle and the seedlings are placed about a foot apart. This second method is far more laborious than the first, but the outturn of grain is usually far heavier.

The sowing or planting should be completed by the end of *Sáwan, i.e.,* middle of August. Some 20 *sérs* of seed per acre are used. The crop must grow in water, but care must be taken that it be not submerged.

While the crop is growing it requires frequent weeding, and at this time a plentiful supply of water is absolutely necessary, because unless the soil is quite moist and soft it is impossible to pull up the weeds. The crop must stand in water for a hundred days after which the water is allowed to dry gradually, and the grain ripens. If the water supply fails, the crop will produce no grain. In this state it is known as *marain* and is an excellent fodder.

Late floods coming down the Ghaggar frequently destroy the rice crop in Tahsíl Fatahábád and Sirsá. The crop is reaped in *Kátik* and *Mangsír* (November). The straw (*párál*) is not of much use as fodder and sells for 5 maunds to the rupee shortly after the harvest.

Irrigated crops—Cotton.

The principal irrigated Kharíf staple in the canal lands is cotton (*bári*). In *Chait* (March-April) land on which cotton is to be sown is ploughed two or three times after a *paleo* or preliminary watering if there has been no rain. Manure when given is put in at this time. Another *paleo* is then given and the seed (*binaula*) mixed with *gobar* (cowdung) is scattered by the hand; about 10 *sérs* per acre are used. The soil is sometimes ploughed again in order to mix the seed with the soil and the *soháqa* is then applied. Sowings are completed by the middle of May, *i.e.*, end of *Baisákh*. Manure is sometimes put on the

CHAP II, A. Agriculture including Irrigation. Irrigated crops—cotton.

land after sowing. The crop has to be watered several times and to be carefully weeded twice or thrice. Cotton is picked 10 or 12 times from *Kátik* to the end of *Mangsír*. The produce of the first picking is not of much use, and after the last pickings the cold of *Poh* (December-January) spoils the crop and nothing more can be got from it. The area under cotton has increased greatly within the last few years. In 1903 over 70,000 acres were under this crop, and in 1904 the area under cotton was nearly 98,000 acres.

Charri.

For irrigated *charri* or *jowár* sown thickly as fodder, a preliminary *paleo* is given and the ground is tilled two or three times. About 20 to 25 *sérs* of seed per acre are scattered over the ground and this is ploughed in. The *sohága* is then applied. Ploughing and sowing take place from the beginning of *Chait* (15th March) to the end of *Hár* (15th July). The crop receives two or three waterings unless it is sown *báráni* in the vicinity of a block of irrigated fields. The crop is not generally manured. It is cut in *Asauj* and *Kátik* (October-November).

Pepper.

Pepper (*mirch*) is the most important vegetable crop in the Kharíf. It is only grown on canal-irrigated land. The soil has to be prepared by a *paleo* and several ploughings. The land is then divided into *kiárís* or beds and seedlings are transplanted into them. They are then watered and manured. This is done from the middle of March to the beginning of July, and the crop ripens from the beginning of October to December. The manuring and watering have to be repeated frequently.

Unirrigated Rabi crops—Gram.

The chief unirrigated Rabi crop of the district is gram. The land is ploughed twice or at the most thrice and the seed is sown with the drill in *Asauj* (September and October). The soil is often not harrowed, as the presence of large clods is supposed to promote the growth of the crop by giving more space between the plants and thus affording them more air. Some 18 to 20 *sers* of seed per acre are used. If there has been good rain for sowing it will require only a good shower in *Mangsír* (November-December) and another in *Poh* or *Máh* (December to February). Like other Rabi crops it is not weeded. It is reaped with the *dántri* in *Chait* (March-April) and the grain pods are separated from the straw and leaves *khár* by being struck and tossed with the pitchfork (*jheli* or *tángli*). The pods are then threshed by bullocks in the same way as for Kharíf crops. The straw and leaves of gram are called *bhusa* and make an inferior kind of fodder which is given to camels.

Barley.

Unirrigated barley is often sown mixed with gram, especially in the lighter soils. Two ploughings are given and the

soil harrowed in order to break up clods. Seed is then sown with the *por*, about 20 to 25 *sers* per acre. The soil is then levelled with the *soháyа* in order to promote the retention of moisture. Sowings take place in *Kátik* (October-November). A species of barley called *kanauji* is sometimes sown on a good fall of rain in January, especially in soils which have been lately broken up. Barley is reaped in *Chait* and *Baisákh* (March, April and early May). The whole of the crop is cut and threshed by the bullocks in the *kali* or *pir* ; and the grain and straw, &c., are separated in the manner already described. The broken straw, &c., is called *túri* and is used as fodder. CHAP. II. A. Agriculture including Irrigation. Barley.

Sarson or *sarshaf* (mustard seed) is sown in small quantities, mixed with gram, or gram and barley, about 1 *ser* of seed going to the acre. It is sown in *Asauj* or beginning of *Kátik* and reaped together with gram or barley in *Chait*, *Baisákh*. Some of the standing crop is from time to time gathered and eaten as a vegetable (*ság*) with food. After reaping, the pods and seed are separated by threshing and sold to *telis* who extract the oil. The stalks are of no use. *Sarson.*

On the flooded *sotar* lands the principal crops are wheat and gram, singly, or a mixture of them called *gocháni*. Some barley is also sown. Rabi on flooded lands.

For wheat two ploughings are given and the soil is harrowed. The seed is sown with the *por* in *Kátik*, about 20 *sers* per acre. The soil is then levelled with the *sohága* and winter showers are needed in order to bring the crop to maturity. The whole of the crop is cut, both grain and straw, and both are threshed by bullocks and the winnowing is done as already described. The harvesting takes place in the latter half of *Chait* and *Baisákh* (April and May). Gram is cultivated in flooded lands in much the same way as in *báráni* soils. Where gram and wheat are sown mixed, the two crops are cut and threshed together and the grains are not separated. The broken straw, &c., of the mixed wheat and gram is called *missa* and makes very good fodder.

The principal Rabi staples on lands irrigated from the canal are wheat, and wheat and gram mixed. More trouble is taken with the preparation of the soil than in the case of purely *báráni* or flooded lands. Irrigated canal lands.

For wheat a preliminary watering is given in most cases, certainly if the rains have been deficient. The land is then ploughed 4 or 5 times and harrowed with the *sohága* after each ploughing. The soil is thus worked up into a fine seed bed, and the seed is then sown with the *por* and the

CHAP. II, A. — Agriculture including Irrigation. Irrigated canal lands.

ground levelled with the *sohága*. Sowings take place from middle of *Kátik* to the end of *Mangsír* (1st November to 15th December).

Manure is not given, except in the case of wheat sown alone on lands constantly double cropped. Wheat is watered three or four times after sowing at intervals of 20 days. The first watering is called *kor*. The irrigated wheat is cut in *Baisákh* and threshed and winnowed as already described. The broken straw and ears of wheat are called *túri* and are used as fodder for cattle. *Kangni* (rust) is a disease which attacks wheat and is due to want of sunshine in cloudy weather. *Sundi* is an insect which attacks the grain.

Barley is not much sown on canal lands, as it does not repay the cost of irrigation. It requires less ploughing than wheat. It is grown mostly in the canal villages with lightish soil to the west of Hissár. It is sown and harvested about the same time as wheat. It is prepared in the same way as wheat after being cut and its *túri* is also used for fodder.

Tobacco.

For tobacco a *paleo* is given and the land is then ploughed and manured. It is then ploughed and harrowed several times. Seed is sown in *Kátik*, about $1\frac{1}{4}$ *sérs* to the acre. In *Phágan* (February or March) trenches (*kattas*) about a foot wide are dug and the seedlings transplanted on to the sides of these. After this the crop is frequently watered and weeded twice. A hot westerly wind in *Jeth* is good for it. The crop is cut in that month.

Onions are cultivated in much the same way.

Average yield.

Little attention was paid to the yield of various staples in the recent settlement. But the following estimates in *sers* per acre were framed and are probably well within the facts :—

		Rice.	Jowár.	Bájra.	Moth.	Múng.	Wheat.	Barley.	Gram.
Four Southern Tahsils	Bagar ...	...	80	80	80	80	100	100	100
	Hariána ...	...	140	120	100	100	200	240	240
	Sotar (flooded)	480	160	120	160	160	240	240	240
Sirsá Tahsíl ...	Bagor ...	...	60	70	60	...	...	100	100
	Rohi ...	...	100	120	80	...	160	200	200
	Sotar (flooded)	480	...	160	160	...	240	280	280

Up to 1895-96 the alienation of land by agriculturists to non-agriculturists was not important. From that year onward till the passing of the Land Alienation Act sales and mortgages increased by about three-fold. The reason of this was of course the fact that the harvests were peculiarly bad, and large numbers of persons, including even the thrifty Játs, had to migrate to other districts temporarily to obtain food and work. In many cases such persons mortgaged their lands before going, to provide the wherewithal for their journey. There was a glut of land in the market and consequently a fall in value which necessitated still further mortgages to enable owners to get the sum necessary for their maintenance. Unfortunately the prevailing form of mortgage in the district is that which contains a condition of sale. The mortgagees were able to exact such hard terms from mortgagors, that in practice a mortgage always meant a subsequent sale. Just when matters were at their worst the Land Alienation Act came before the Legislative Council. This caused many mortgagees to issue notices of foreclosure at once. Fortunately the year 1900-01 was a very good one, and consequently the damage done was less than it would have been. Even so, however, large numbers of good agriculturists must have been compelled to part with their land. These reasons account for the enormous number of alienations in 1900-01. In 1901-02 the effects of the Act began to be seen and since then there has been a great falling off in sales and ordinary mortgages. One effect of the Act is undoubtedly to restrict credit. This restriction however, is by no means an unmixed evil. All inquiries shew that the honest, upright man, who is known to the money-lender to be a man to be trusted, can obtain as much credit as he wants, on terms which are just as reasonable as they were before the passing of the Act. On the other hand, the thriftless person, who usually wants money only to spend it unprofitably cannot now find any one willing to trust him. His credit is gone. Unfortunately most of the Rájpúts and the miscellaneous collection of tribes known as Pachhádás belong to this thriftless category. These persons will either be forced to become thrifty and hardworking, or else they will take to cattle theft. A few of the more desirable among them have entered military service, and they make good soldiers. Unfortunately the *parda* system which prevails among almost all tribes of Rájpút origin, handicaps them terribly in the struggle for existence. Whereas, the Ját or Bishnoi woman does almost as much field work as her husband, the Rájpútni is bound by the custom of her class to stay at home in strict seclusion, and thereby waste a considerable portion of her husband's time, for he has to bring the necessaries of life to her, and to see that she has all that she wants before he can attend to his duties as an agriculturist. So far as one can see the Ját must, with these odds in his favour, eventually oust

CHAP. II, A.

Agriculture including Irrigation.

Sales and mortgages of land.

the Rájpút. The nett total alienations from 1890-91 to 1901-02 after deducting redemptions of mortgages amount to about one-seventh of the total area of the district. It is to be feared that the greater part of the land alienated has passed into the hands of non-agricultural tribes. The evil, however, is not so great as it would be in the more densely populated tracts of the Punjab because as a rule the expropriated landlord usually becomes the tenant of the new purchaser and settles down to much the same life as he led before, with this difference that he has to pay considerably more as rent than he was accustomed to pay as land revenue.

Indebtedness.

Apart from the secured debt there is a vast amount of unsecured debt due from agriculturists to the village *baniya*. As a rule these debts vary from Rs. 10 to Rs. 100 and so long as the debtor's credit remains good he is charged interest at a fair rate (Re. 1 per cent. per mensem) and no harm is done. If, however, owing to bad harvests or any other reason the debtor's credit fails the account is closed and the debtor is made to execute a bond for the whole amount of debt due. It is customary to enter a very high rate of interest in this bond (usually 2 or 2½ per cent. per mensem compound interest). In nine cases out of ten, however, if the debtor makes an honest effort to act fairly by his creditor, he is allowed a very large discount off the interest stated in the bond. The tenth case is the one which usually appears before our Civil Courts. The debtor repudiates his debt and the creditor endeavours to get all the interest he is allowed by the strict letter of the bond.

Loans under the Land Improvement Loans and Agriculturists Loans Acts.

Up till 1895-96 loans to agriculturists were of comparatively rare occurrence. With the beginning of the dry years, however, it became necessary to help the people whose credit had been very badly shaken. Consequently loans were given very freely to all who asked for them. The culminating point was reached in the agricultural year 1899-1900 when over ten lakhs of rupees was advanced under the Agriculturists Loans Act. Unfortunately, with the exception of 1900-01 the years continued bad, and collections could only have been sparingly made. Eventually in 1902 and 1903 Government remitted nearly nine lakhs of rupees of outstanding loans. In 1902-03 and 1903-04 large advances of *taccávi* were again made. The harvests in 1903-04 were on the whole good and it was possible, therefore, to collect a considerable portion of the outstanding debt. In 1904-05 the amount advanced was comparatively small for two reasons:—The people had saved enough out of the two preceding harvests to provide themselves with seed, and the idea that these loans were a free gift from Government was to a great extent eradicated, owing to the collections made in the previous year.

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Rents, Wages and Prices.

Loans under the Land Improvement Loans and Agriculturists Loans Acts.

There is very little scope for the grant of loans under the Land Improvement Loans Act, because the only improvement that is necessary in most cases in the provision of means of irrigation, and owing to the depth to subsoil water this is usually impossible. An attempt was made in 1899-1900 to provide money for the digging of *kacha* wells for irrigation and a few wells were dug. It was found impossible, however, to use them for irrigation in all but a few cases.

In 1902-03 money was advanced under this Act for the digging or improvement of ponds. Many village ponds were improved in this way, and this seems to be undoubtedly one of the best ways in which loans under the Act should be spent.

B.—Rents, Wages and Prices.

Rents.

Hissár differs from every other district in the Punjab, in the fact that the vast majority of the rents are cash rents. *Batái* rents are usually only found in the case of canal irrigated and flooded crops. The rent rates vary greatly from village to village and are generally very much higher in the four southern tahsíls than in Sirsá. On *báráni* lands there is very little variation from year to year though there is a tendency to rise if the rents over a large period of years are considered. In the canal irrigated tracts rents have risen rapidly in the past few years. In the four southern tahsíls 8 annas per acre is a fair rent for the sandy soil of the Bágar tracts, while Re. 1 per acre is the normal rent for the harder and more productive loam of the Hariána Circles. These are, of course, rents for unirrigated lands. If the land is canal irrigated the rent is determined largely by the distance from large towns or villages where manure is easily procurable, and which afford a good market for the produce. In the neighbourhood of Hissár good flow land has been leased by the Superintendent of the Cattle Farm for Rs. 30 to Rs. 40 per acre, the tenant paying all the canal dues. Near Hánsi also Rs. 20 per acre can often be obtained. In the outlying villages the rent varies from Rs. 8 to Rs. 10 per acre. Inferior canal lands can let easily for Rs. 4 per acre. In every case the tenant pays all the canal dues, including the so called owner's rate and cesses. In the Sirsá Tahsíl cash rents are in most cases levied only in the case of dry lands. The exceptions are a few villages belonging to the Skinner family in which the owners find it more convenient to levy cash rents. The rent rate in Sirsá seldom exceeds Re. 1 per acre and 8 annas per acre is more common. All rents below annas eight per acre are usually found to be customary rents. The usual *batái* rent rates are one-third and one-fourth.

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Rents, Wages and Prices.

Rents.

The rents paid by occupancy tenants are almost all fixed in terms of the land revenue and can only be varied by regular suit (or when the tract is re-settled) by executive order of the Settlement Officer. In the case of occupancy tenancies to which canal irrigation is newly extended disputes frequently arise with regard to the payment of the owner's rate. As a rule the owners have been successful hitherto in throwing this burden on to the tenants. This is fair enough when the tenant pays a small cash rent, but it is doubtful if the tenant should bear the burden when the rent is a fixed share of the produce. The question need not be discussed here because the whole question of occupier's and owner's rates on the Western Jumna and Sirhind Canal has been re-opened, and when these rates are revised a decision will be arrived at as to the persons who are liable to pay the rates.

Prices.

Statement 26, Part B, shews the retail prices of the principal staples at headquarters on the 1st January in each year. The figures are really not of much use because there is nothing to show whether they have or have not been caused to vary from the normal by extraordinary circumstances. The improved communications with the outside world have had the effect of steadying prices to a remarkable degree. The difference between the lowest harvest price and the highest price in the year is not now nearly as great as it used to be. Moreover in the district itself, prices are almost independent of the local condition of the crops. This fact was strikingly exemplified in 1901-02 when in spite of the fact that the crops on *bárání* lands failed completely throughout the district prices remained normal.

Agricultural labourers.

Hired field labourers are generally employed in weeding the Kharif crops where the work is not done by the women of the family ; but the time when there is the greatest demand for hired labour is at the reaping of the Kharif and Rabi harvests. The labourers are in nearly all cases village menials, such as Chamárs, Chuhrás, Aheris, and Dhánaks. When the harvest is a good one and work plentiful they get comparatively high wages, two and sometimes three or four annas per day and one if not two meals of *roti*. They are by no means dependent on field labour alone but practise other handicrafts in the village, such as weaving, curing skins, &c., and many of them cultivate land on their own account.

In seasons where the rainfall is partial tenants and even proprietors of villages in which there has been rain insufficient for sowing earn very fair wages by taking their ploughs and bullocks to adjacent villages where there has been rain and ploughing for hire, which in some cases under favourable circumstances amounts to Re. 1 per day and meals.

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Rents, Wages and Prices.

In seasons of scarcity the first pinch of distress is of course felt by the labourer, but he is less tied to his village than are the proprietors and tenants and does not hesitate to leave it and seek labour elsewhere.

Petty village grantees.

There are a considerable number of village grants free of rent, especially in *bhayacharah* villages. These grants are most commonly made to village menials and watchmen on condition of or in payment of service, to attendants at temples, mosques, shrines or village rest-houses so long as they perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools and the like. The grants take various forms; when the land is held free of either revenue or rent it is called a *dholi* if given with a religious object, and a *bhond* if given for village service.

Village menials.

The village menials most commonly found in the district are as follows in the order of their social rank.

Kháti.

The Kháti is the village carpenter who does all the wood-work required by the villagers. His customary dues are a fixed amount of grain, varying from 30 to 50 sérs per annum per plough, payable at harvest time, or a cash payment of 8 annas or Re. 1 per plough per annum together with fees at weddings, especially Re. 1 for making the *torán*. For these dues the Kháti does all ordinary repairs, the wood being supplied by the owner. For new articles, such as a plough (*hal*) or a charpoy (*munji*) 2 annas is received as wages (*garhái*).

The Kháti's tools are the following :—the *randha* (a plane); *barsua*, a pointed metal tool for making lines; *basola*, an axe for chopping; *gan*, an iron mallet; *kuhára*, an axe; *arhi*, a handsaw; *arha*, a large saw with two handles; *niháni*, a chisel; *hathora*, a small hammer; *putha*, a pair of compasses.

Nái.

The Nái combines the occupations of village barber and gossip-monger. He takes a leading part in all family ceremonies. He will shave all but the lowest castes, such as Chuhrás and Dhánaks. He is the bearer of good tidings but never of bad, which are intrusted to the *daura*. The Nái gets no fixed remuneration, but he is fed at weddings and such like.

Lohár.

The Lohár is the village blacksmith and is distinctly lower in the social scale than the Kháti. He does all repairs to iron-work, the material being supplied by the owner. His dues are generally much the same as the Kháti's.

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Rents, Wages and Prices.

Kumhár.

The Kumhár is the village potter and manufactures the household utensils required. In addition to this he keeps donkeys, a reason for his low caste, and also carries grain from the threshing floor (*pair*) to the village.

Chamár.

The Chamár is primarily the leather worker of the village and supplies the *nári* or thong for the yoke, binds the seed drill (*por*) and fastens the prongs of the pitchfork (*jeli*) with leather (*badi*). In addition to this he generally performs the *begár* work of the village and also sometimes works in the fields. His remuneration consists of grain either a small share of the produce or one maund more or less of grain per house per annum, together with the skins of all cloven hoofed cattle who die in the village. The owners, however, sometimes retain the skins of full-grown buffaloes which are valuable and pay the Chamár 2 annas (*nikalwai*) for removing them. If the Chamár gets the skin he has to supply a pair of shoes in return. The Chamárs sometimes share the flesh of dead cattle with the Chuhrás or Dhánaks.

Chuhrás and Dhánaks.

The Chuhrás and Dhánaks are both on a level at the bottom of the village social scale. They are chiefly employed as the village *dauras* or messengers, whose duty it is to show the road to travellers, to summon the villages together when required and to carry messages and letters. The *daura* receives a fixed sum, generally Rs. 12 per annum, raised by a contribution levied on all the residents of the village, and also the skins of camels, horses and donkeys, and sometimes a share of the flesh of dead cattle. Many of the menials, and especially the Chamárs, are also agriculturists and not a few inferior proprietors (*kadím kirsáns*) and occupancy tenants.

Village baniya.

The village baniya though a much and often a very deservedly abused individual "plays a part of cardinal importance in the village economy." He is the village banker with whom most of the brotherhood have a drawing account which generally from the first shows a balance in favour of the banker. The interest charged at the periodical settlement of accounts is often excessive even when the debt is secured by a mortgage of land. Payments to the credit of the zamíndár's account are often made by him in kind by delivery of grain or cattle and the price at which they are credited is one not unfavourable to the baniya. However, in a good year in a prosperous Ját village, many of these village accounts will be cleared up.

Without the village banker on whom to draw in times of scarcity, the zamíndárs would often be in extreme difficulties and there is perhaps much more good faith in his transactions

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Rents, Wages and Prices.

Village baniya.

with them than he is often given credit for. He is generally a person of importance in the village and often holds land as an occupancy tenant or as a *kadím kirsán*, and he almost invariably has a lofty masonry house (*haveli*) which not inappropriately overtops the other buildings of the village.

Wages.

Table 25, Part B, shews the wages paid for labour skilled and unskilled and for the hire of carts, camels and donkeys. The table does not bring out the salient fact that the wages of labour are subject to far greater fluctuations than the prices of food grains or other commodities. In dry years labourers can usually be obtained for one anna per diem plus one good meal a day, while if there have been good harvests, the wages of labour rise to 8 annas to Re. 1 per diem plus one meal a day. These high wages are of course only obtainable at harvest time. The great increase in cotton cultivation in recent years has caused an increase in the wages paid to field labourers. In normal years labour is very difficult to obtain from October to January.

Measures of length, area, weight and volume.

The unit of length for measuring distances on the ground is the *kadam* or double pace, and the term as employed by the zamíndár does not signify any definite number of feet or inches. The recognised official unit of length at the settlement of the Sirsá District in 1852 and that of the Hissár District in 1863 was the *gatha* of 99 inches. In the revised settlement of Sirsá the unit adopted was a *kadam* or *gatha* of 66 inches, while that employed in the recent settlement of the four southern tahsíls was one of 57 inches.

The cloth measure in common use is as follows:—

3 ungals	... ... =	1 girihs.
16 girihs	... ... =	1 gaz.

This gaz is equal to 32 inches.

Among the zamíndárs the measures of length other than for the ground are as follows:—

2 balisht ...	... = 1 hath ...	... =	18 inches.
2 hàths ...	... = 1 gaz ...	... =	36 do.
12 gaz ...	... = 1 pachosi.		
8 pachosis ...	... = 1 adha.		

The hath is in reality an indefinite length. The *murwa* hath is the most common and is measured from the projecting bone of the elbow round the end of the fingers held out straight back to the knuckles or sometimes to the wrist.

Rents, Wages and Prices.
Measures of length, area, weight and volume.

The carpenter's measure is as follows :—

4 pains	... ... =	1 tassu.
24 tassus	... ... =	1 gaz.

This gaz is said to equal 33 inches.

The zamíndár has no peculiar area unit of his own. In the former settlements the *pakka* bigah, equivalent to $\frac{5}{8}$ acre, was taken as the unit of area, and to this the zamíndár has now become accustomed. The side of one square *pakka* bigah is equal to 20 *gathas* (*kadams*) each 99 inches long.

20 biswánsís	... ... =	1 biswa.
20 biswas	... ... =	1 bigah.

In the revised settlement of the Sirsá District a bigah was taken to be equal to 20 biswas, a biswa being equivalent to 45 square *kadams* each 66 inches long. This bigah was thus the same as the *pakka* bigah. The area unit employed in the recent settlement of the four southern tahsíls of the district is the *kacha* bigah which is $\frac{1}{3}$ of the *pakka* bigah or $\frac{5}{24}$ of an acre. The side of a square *kacha* bigah is 20 *kadams* each 57 inches in length. The subdivisions of the *kacha* bigah are the same as those of the *pakka* bigah.

The smaller measures of weight employed for gold and coins are as follows :—

8 rattis or cháwals	... ... =	1 másha.
12 máshas	... ... =	1 tola.
5 tolas	... ... =	1 chhitánk.
16 chhitánks	... ... =	1 sér.

Grain is almost invariably measured by weight units and not by capacity units.

The higher weight measures are as follows :—

2 chhitánks	... ... =	1 adhpao = $\frac{1}{8}$ sér.
2 adhpaos	... ... =	1 paobhar = $\frac{1}{4}$ sér.
2 paos	... ... =	1 adhsér.
2 adhsérs	... ... =	1 sér.
5 sérs...	... ... =	1 pansera *or* 1 dhari.
20 sérs...	... ... =	4 dharis *or* 1 dhaun.
40 sérs...	... ... =	2 dhauns *or* 1 man *or* 82$\frac{2}{7}$ pounds.

Practically no measures of capacity are used.

CHAP. II, D.

Mines and Mineral Resources.

Measures of length, area, weight and volume.

Fodder is sold by *pulis* or bundles, but the quantity contained in a *puli* is indefinite. In some cases *jowár* and *bájra* stalks are sold by being tied in a *jeori* or rope 7 *haths* long. The quantity which can be thus tied is called a *paral* and weighs 2 or 2½ maunds.

For the division of grain at the threshing flour an earthen vessel (*matka* or *cháti*) is used and is called *nép*. For spirituous liquors the units employed are the gallon and quart.

C.—Forests.

Hissár Bir.

The greater portion of the Hissár Bir has been gazetted as a Reserved Forest under the Act, but it does not contain any timber of value. The unclassed forests consist of the Bir at Hánsi and portions of the Birs at Hissár and Sirsá. The original idea was to make these Birs fuel and fodder reserves, but at present the main part of the income at Hánsi is derived from the lease of land for cultivation. There is also a small income from grazing fees.

Arboriculture.

Arboriculture is a matter of considerable difficulty in a tract where there is such a deficiency of water as in Hissár. The only places where it can be carried on with a hope of success are near the canal. Along the banks of the latter is a fringe of very fine trees which have been nearly all planted.

Arboricultural operations with the aid of canal water have been and are being extensively carried out by the District Board in and around the Civil Station of Hissár and the town of Hánsi.

A systematic attempt is also being made to plant trees along the sides of all the main roads which are within reach of canal water. To plant them anywhere else would be a waste of money.

D.—Mines and Mineral Resources.

Kankar.

The only minerals found in the district are *kankar* or argillaceous limestone in Nodules and *shora* or saline earth. Theoretically all the *kankar* is the property of Government, but in practice anyone can quarry for it who applies formally for permission to do so. The only fee charged is the eight annas court fee stamp which has to be affixed to every application. *Kankar* is extensively used for metalling roads, and the softer varieties are burnt for lime, for buildings.

CHAP. II, E.
Arts and Manufactures.
Shora.

Shora is usually found in deserted village sites. In this case the only fee charged is Rs. 2 on the license issued by the Salt Department, but the proprietors of every village exact a royalty from all contractors extracting *shora* within the area of the village. In some cases these royalties amount to a considerable sum. All profits derived by the proprietary body from these royalties have been taken into account in fixing the land revenue of the village. The method of extraction is as follows:—

The earth is dug out and placed in a heap or mound near the village site, an earthen channel connects the mound with the evaporating pans, water is poured on the saline earth and the resulting dark brown liquid drains off into the pans and is left there to evaporate by solar heat. In some cases the manufacture is carried on by means of solar evaporation alone, while in others, after a certain amount of evaporation, the material is boiled in an iron caldron (*karhái*) for six hours. In either case the resulting product is dirty brown crystals of crude saltpetre. These are purified and re-crystallized by the contractors at Bhiwáni, Hánsi or Sirsá where there are licensed refineries.

E.—Arts and Manufactures.

Hand industries.

Practically the only hand industry of importance is the weaving of coarse cotton cloth. This is done by Dhánaks, Chumárs and Juláhas the customary price being 80 *haths* for the rupee. The Ját and Bishnoi women usually embroider their own *chádars*, using wool instead of silk.

Factory industries.

The only factory industry is the cleaning and pressing of cotton. There are at present 15 factories in the district of which 9 are at Hánsi, 4 at Bhiwáni, 1 at Hissár and 1 at Narnaund in the Hánsi Tahsíl. A new factory is being built at Hissár. Details regarding the hands employed are given in Table 28, Part B. About 400,000 maunds of cotton are cleaned and pressed annually, the combined profits of the companies amounting to about a lakh and half of rupees. The cotton cleaning industry is of comparatively recent origin. It has led to an extraordinary increase in the area under cotton, and if only care is taken to select the seed distributed to zamíndárs carefully, there is every reason to hope for further developments.

Miscellaneous manufactures.

Bhiwáni is the centre of a fairly important brass and bell metal (*kánsi*) trade. The articles manufactured are the ordinary cups and platters required in an Indian household. These are fairly well finished but quite without ornament. The brass used is chiefly old broken brass (*phut*).

The embroidered woollen *ohrnas* or *chádars* of the district are worthy of mention, for though nothing could be more homely than the material, or more simple than the design, they are thoroughly good and characteristic in effect. Two breadths of narrow woollen cloth are joined with a curious open work sewn and covered with archaic ornaments in wool and cotton thread of different colours, needle wrought in a sampler stitch. The cloth is a fine red, though somewhat harsh and coarse in texture and though all the designs are in straight lines, human figures and creatures are sometimes oddly indicated. The price of these *chádars* was originally about Rs. 4, but since a sort of demand has arisen among amateurs interested in Indian fabrics, the rate has been doubled. It is scarcely likely that the woollen *phulkári* will grow, like the silk and cotton one, from a domestic manufacture for local use into a regular production for export trade.

CHAP. II, F.
Commerce and Trade.
Miscellaneous manufactures.

F.—Commerce and Trade.

The commercial classes are principally of the Baniya caste and include every gradation of the trader or shop-keeper, from the petty village *baniya* who sells *núntel* to the substantial banker and grain-dealer who has transactions with all parts of India. Towards the north a few Khatrís and Aroras are met with. Some of the commercial houses in Bhiwáni and Sirsá are very wealthy and have branches in many other large cities.

Commercial classes.

Of the larger traders not a few are men of energy and ability with a capacity for organization which enables them to conduct commercial enterprises of no mean order. The commercial classes are showing an increasing desire to acquire proprietary rights in land and are in many cases anxious to advance money to agriculturists on the security of land.

The Sunárs do a considerable amount of business as bankers, but not on a very large scale.

The chief centres of trade are Bhiwáni, Hánsi, Hissár and Sirsá. The town of Fatehábád used to act to some extent as a trade centre for the Náli country, but the construction of the Railway has almost entirely destroyed any importance it once had in this respect. The line passes some 11 or 12 miles to the west of the town and the trade of the Náli tract instead of going to Fatehábád makes straight for the Railway at Bhattu. Had the line been taken to Fatehábád the latter would by this time have no doubt been a large and thriving commercial town.

Before dealing with the trade of the principal centres it is necessary to notice the by no means insignificant local trade which does not pass through these centres at all, especially in time of scarcity. As has been already remarked the zamíndárs are in no

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way entirely dependent on the produce of their fields. In times of scarcity and high prices the Bishnoi and Bágri Ját will start with their camels in June and July and purchase grain in the Náli or in the Jangal tract of Patiála and carry it home for domestic consumption, or sometimes their operations will extend further, and they will purchase and carry the grain to the villages in the south of the district where they will sell at a profit. Kumhárs with their donkeys will often do the same. The purchases are frequently made on advances (*punji*) obtained from the local *baniya*, after repayment of which with interest the enterprising zamíndár has a small margin of profit left. The Deswáli Játs have comparatively few camels or carts and do little or no petty trade of this kind.

The zamíndár commonly takes his own grain to market and thus obtains the benefit of the higher prices ruling in the trade centres, but in time of scarcity it is of course to a considerable extent made over to the *baniya* in settlement of accounts.

Trade centres.

Before the construction of the Rewári-Ferozepore Railway all trade between the west and the districts round Delhi went along the Delhi-Sirsá road which passed through the towns [of Hánsi, Hissár, Fatehábád and Sirsá and all these towns] were to some extent centres of this through trade, while Bhiwáni with Sirsá shared the export trade to the States of Rájpútána. The construction of the Rewári-Ferozepore Railway altered all this. The trade between east and west passed along this railway while Hánsi and Hissár ceased to be of such importance as centres as they were before and became simply markets for the collection and export of the local produce and for the import and distribution of such commodities as are required by the surrounding agricultural population. Bhiwáni, however, was able to maintain its position and to develope its trade still further. The construction of the Southern Punjab and the Jodhpur-Bíkáner-Bhatinda Railways have caused a still further change. Bhiwáni which used to be called the gate of Rájpútána has suffered most. Its position has been usurped by Rohtak which is on the Southern Punjab Railway and which is developing into a large collecting and distributing centre. Sirsá is rapidly degenerating into a place of strictly local importance. Its place as a collecting centre being taken by Dabwáli on the Jodhpur-Bíkáner-Bhatinda Railway and various stations in Patiála territory on the Southern Punjab Railway. On the other hand Budhláda and Tohána which were formerly of little importance are rapidly developing into very important collecting centres. The process of development will probably be hastened by the grain markets which are under construction at Dabwáli, Budhláda and Tohána. The great increase in the cultivation of cotton in the Hánsi Tahsíl has led to the construction of several ginning factories at Hánsi, and

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Means of Communication.

Trade centres.

these are increasing the commercial importance of that town. The most important articles of export are cotton, wheat and rapeseed, while cotton piece-goods and salt appear to be the most important of the articles imported. It is a curious fact that even in years of scarcity there is a large export of grain.

G.—Means of Communication.

Railways.

The Hissár District is peculiarly well served by railways. The oldest is the Rewári-Bhatinda metre-gauge railway which runs through the district for 122 miles. It forms part of the Rájpútána-Málwa Railway system and is managed by the Bombay, Baroda and Central India Railway Company. There are stations at Bhiwáni, Bawáni, Khera, Hánsi, Sátrod, Hissár, Jákhod, Adampur, Bhattu, Ding, Suchán, Kotli, Sirsá Gudha, and Kalanwáli. Sirsá is the headquarters of a railway district. The staff there consists of the Resident Engineer, District Traffic Superintendent and a large number of subordinates. The line does a large carrying trade from the tracts north of Sirsá towards Delhi and Bombay. The passenger traffic is of minor importance.

The Jodhpur-Bíkáner Railway was extended to Bhatinda in 1902. It has stations at Chautála Road just outside the district, and Dabwáli and a flag station at Kilánwali. The mileage from Bhatinda to Bombay *viâ* Bíkáner is shorter than the mileage *viâ* Rewári, so that it is probable that a considerable portion of the goods traffic which now passes over the Bhatinda-Rewári line will in future pass over the Bhatinda Bíkáner-Jodhpur section. To provide against this contingency a railway is being projected from Jákhal to Hánsi. This will pass through the most productive canal irrigated portions of the Hissár District and will also tap the rich districts of Ludhiána, Jullundur and Ambála, *viâ* the Ludhiána-Dhuri-Jákhal and Rájpura-Dhuri-Jákhal lines.

The Southern Punjab Railway passes through the Fatehábád and a portion of the Hánsi Tahsíls. It has stations at Budhláda, Jákhal and Tohána in the district. Up to date it has been most successful in diverting traffic towards Karáchi. Most of its traffic is derived from the Native States of Jínd and Patiála and comparatively little comes from the Hissár District. Budhláda has become an important collecting centre and its importance is increasing daily. Tohána is also rising in importance. A large grain market is being built at Budhláda and a smaller one at Tohána. The most important result of the railways is the steadying of prices. Now unless there is scarcity over the greater part of India prices rise but little. They are hardly affected at all by local conditions. Another great advantage is the facility afforded to the famine stricken

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to escape from the district. On the first approach of famine many of the poorer classes pack up their small bundles and make for Lyallpur or the Jhelum Colony. Frequently also contractors for digging on the Jhelum Canal come to Hissár to recruit coolies for the work. The result is that we can now view without serious misgiving a failure of crops which would have meant serious famine accompanied by loss of life in the days before the railways were made.

Roads.

The following statement gives details as to the principal roads in the district :—

Serial No.	Maintained from	Names of roads.	Metalled or unmetalled.	Length in miles.
1	Provincial Funds ...	Delhi-Sirsá road ...	Unmetalled ...	88
2	Do. ...	Hissár and Sirsá station roads ...	Metalled ...	9
3	Do. ...	Delhi-Sirsá road ...	Do. ...	6¼
4	District Funds ...	Hissár-Bhiwáni *viá* Toshám ...	Unmetalled ...	35
5	Do. ...	Hissár-Barwála road ...	Do. ...	18
6	Do. ...	Hissár-Behal road ...	Do. ...	40
7	Do. ...	Hissár-Bálsamand road ...	Do. ...	21
8	Do. ...	Hissár-Hánsi road ...	Do. ...	16
9	Do. ...	Sirsá-Rámpur do. ...	Do. ...	15
10	Do. ...	Sirsá-Gudha do. ...	Do. ...	9½
11	Do. ...	Sirsá-Rori do. ...	Do. ...	20
12	Do. ...	Sirsá-Jodhka do. ...	Do. ...	5
13	Do. ...	Sirsá-Jamál do. ...	Do. ...	15
14	Do. ...	Sirsá-Ellenábád do. ...	Do. ...	25
15	Do. ...	Sirsá-Beri do. ...	Do. ...	25½
16	Do. ...	Sirsá-Dabwáli do. ...	Do. ...	39
17	Do. ...	Sirsá-Fázilka do. ...	Do. ...	35
18	Do. ...	Ellenábád-Dabwáli road ...	Do. ...	37
19	Do. ...	Sirsá-Dhanur do. ...	Do. ...	6
20	Do. ...	Sirsá-Otoo do. ...	Do. ...	6
21	Do. ...	Hánsi-Khot do. ...	Do. ...	25
22	Do. ...	Hánsi-Jínd do. ...	Do. ...	19
23	Do. ...	Hánsi-Gohána do. ...	Do. ...	20
24	Do. ...	Hánsi-Bhiwáni do. ...	Do. ...	24
25	Do. ...	Barwála-Hánsi do. ...	Do. ...	22

Serial No.	Maintained from	Names of roads.	Metalled or unmetalled.	Length in miles.
26	District Funds ...	Bawáni-Tosham road ...	Unmetalled ...	8
27	Do. ...	Hánsi-Toshám do. ...	Do. ...	16½
28	Do. ...	Bhiwáni-Toshám do. ...	Do. ...	16½
29	Do. ...	Bhiwáni-Kairoo do. ...	Do. ...	17
30	Do. ...	Bhiwáni-Chang do. ...	Do. ...	10
31	Do. ...	Bhiwáni-Dadri do. ...	Do. ...	4
32	Do. ...	Kairoo-Behal do. ...	Do. ...	12
33	Do. ...	Fatehábád-Bahuna do. ...	Do. ...	16
34	Do. ...	Bahuna-Tohána do. ...	Do. ...	18
35	Do. ...	Fatehábád-Ratia do. ...	Do. ...	18
36	Do. ...	Ratia-Tohána do. ...	Do. ...	21
37	Do. ...	Tohána-Barwála do. ...	Do. ...	23
38	Do. ...	Fatehábád-Bhattoo do. ...	Do. ...	11
39	Do. ...	Fatehábád-Jodhka do. ...	Do. ...	9
40	Do. ...	Jakhal Railway Station road ...	Do. ...	½
41	Do. ...	Budláda do. do. ...	Do. ...	½
42	Do. ...	Hissár-Bhiwáni *viâ* do. ...	Do. ...	34
43	Do. ...	Hissár-Sirsá *viâ* Bhattu road ...	Do. ...	41
44	Do. ...	Sirsá-Ding road ...	Do. ...	22
45	Do. ...	Dabwáli-Odhan road ...	Do. ...	16½
46	Do. ...	Tohána Railway Station road ...	Do. ...	¾

There is also a metalled road from Bhiwáni to Rohtak which is maintained by the Public Works Department at the cost of the Hissár and Rohtak District Boards. The unmetalled roads are for the most part in very bad condition. In parts of Sirsá the road has been completely covered with drifting hillocks of sand, so that the way-farer finds it easier to trudge across the neighbouring fields. It is difficult to suggest any improvement which would not involve the District Board in a greater expenditure than it can bear. As a consequence of the bad state of the roads wheeled traffic is confined to the large towns and the ordinary means of transport is the camel.

Navigable canals and waterways ferries.

There are no navigable rivers in the district and only two miles of the Hánsi Branch of the Western Jamna Canal and a portion of the Hissár Major Distributary above Rájthal are

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navigable. The traffic is not of any importance. There are eleven ferries in the district on the Ghaggar river, namely :—

1. Khaireki.	7. Alawalwás.
2. Jiwrar.	8. Jákhal.
3. Bansidhar.	9. Sádhanwás.
4. Panihári.	10. Bira Badhi.
5. Ratya.	11. Bubhanpur.
6. Kalotha.	

As the Ghaggar river is no more than a name for the geater part of the year, these ferries are seldom used. In the rains when the river is in flood the approaches to the ferries become almost impassable for camels, and the ferries are therefore hardly used except by villagers wishing to get to their lands on the opposite side of the river. The right to levy fees at ferries according to the prescribed scale is auctioned annually and the proceeds credited to the District Funds. The income from this source is insignificant.

Postal arrangements.

Statements 31 and 32 of Part B give details regarding the extent of postal transactions in the district. A reference to the figures contained in Statement 32 shows that postal business is steadily increasing in the district. Of all the departments of Government the Post Office is the one which appears to have earned in the fullest measure the confidence of the people. The only bar to further progress is the illiteracy of the people which makes letter writing the business of a particular class of persons.

Besides the telegraph offices mentioned in Statement 31 there are telegraph offices at all stations on the railway which are open to the public. There is also a telegraph line on the canal from Badopal to Delhi *viâ* Hissár. This line is not open to the public. There is direct telegraphic communication between Bhiwáni and Rohtak.

Table 29 of Part B gives a complete list of all rest-houses and dák bungalows in the district, and Table 30 (polymetrical) of Part B gives the distances between the more important places.

H.—Famine.

Famines.

The part of the Punjab to the south of the stream of the Sutlej has perhaps more than any other portion of the province suffered from the famines which have from time to time

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scourged Northern India, and within the tract in question the Hissár District has borne not only the first burst but experienced the acutest stages of the distress. The district borders on the sandy deserts of the Rájpútána and has to receive the first rush of starving immigrants therefrom. Though the opening of communications has perhaps obviated any danger of absolute and extended starvation, still the question of famine must from the above considerations occupy a position of much importance in the administration of the district.

San chálisa.

The first famine of which we have any authentic account is that of A. D. 1783, the *chálisa kál* or famine of *san chális* (Sambat 1840) by which the whole country was depopulated. The year previous had been dry and the harvest poor, but in 1783 it entirely failed. The country was depopulated, the peasants abandoning their villages and dying by thousands of disease and want. In the neighbourhood of Hánsi only the inhabitants held their own but even here the smaller villages were deserted by their inhabitants who took refuge in the larger villages, until the severity of the famine should be passed. In other parts of the district none remained who had the strength to fly. No reliable statistics of the mortality are extant, but there can be no doubt that the people suffered terribly. Some died helplessly in their villages, others fell exhausted on the way towards the south and east, where they thronged in search of food and employment. Nor was the mortality confined to the inhabitants of the district, for thousands of fugitives from Bikánir flocking into Hariána perished in the vain endeavour to reach Delhi and the Jumna. The price of the commonest food grains rose to five and six sérs per rupee. Fodder for cattle failed utterly, and the greater part of the agricultural stock of the district perished. But for the berries found in the wild brushwood the distress would have been even greater. Stories are told of parents devouring their children, and it is beyond a doubt that children were during this fatal year gladly sold to any one who would offer a few handfuls of grain as their price. The rains of the previous year had failed entirely, and this year too it was not until September that a drop fell. The heat of the summer was intense, and all through July and August the people looked in vain for relief. At last, in the month of *Asauj* (the latter part of September and beginning of October) copious rain fell here and throughout the Province. There were not many left to turn the opportunity to account, and the few who were found in the district were, for the most part, immigrants from Bikánir, who had been unable, after crossing the border, to penetrate further eastward. These, however, seized upon the deserted fields and cultivated patches here and there. The result was a spring harvest in 1784 of more

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than ordinary excellence. The country gradually became re-peopled, but principally, from the west, comparatively few of the original inhabitants returning to seek their old homes. Many who did return, found their fields cultivated by recent immigrants. In some cases the immigrants were ousted; in others they submitted to pay a quit rent to the former proprietors. The district has been re-colonized, but it cannot be said that the traces of the famine are yet lost. The present parched and dried up appearance of the country is popularly said to date from the disastrous effects of the drought of 1783; the fatal year is the era from which every social relation of the people dates. Few villages have a history which goes back uninterruptedly to a period before the famine, and there probably is not one which does not date its present form of tenure from the time when cultivation was resumed.

Famine of 1860-61.

In common with the whole of the tract between the Jumna and Sutlej the districts of Hissár and Sirsá were visited with severe famine in 1860-61.

The harvests of 1859-60 appear to have been poor from scanty rainfall, so that the local stock of grain had been much depleted before the year 1860-61. The summer, autumn and winter rains of that year were more scanty, even than in the previous year, and as a consequence both the kharíf and rabi harvests failed. The degree of scarcity which prevailed may be judged from the marginal figures for prices in sérs per rupee at the towns of Hissár and Sirsá.

	HISSAR.		SIRSA.	
	Jany. 1860	Jany. 1861	Jany. 1860	Jany. 1861
Ata ...	23	9	24	10
Barley ...	36	14	46	13
Bájra ...	32	10	35	11
Jowár ...	38	11	42	13
Gram ...	42	12	49	12

Large numbers of cattle died and many left the district in quest of places where fodder sufficient to preserve life might be found. Within the limits of the old Hissár District it is estimated that 192 persons and 38,000 cattle died of absolute starvation, while 21,400 souls and 47,500 cattle left the district.

Measures of relief were started in February 1861, when the kharíf had failed and there were no prospects of a rabi. The relief given took the form of payment by way of wages for work done mostly out of Public Funds, and by way of charity to old and infirm persons, for the most part, out of sums raised by private subscription.

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Famine of 1860-61.

In the week ending February 16 the daily totals of persons employed on works in the Hissár District amounted to 11,021, and of those relieved gratuitously to 10,252; a month later the figures were 8,680 and 14,818 respectively; and for the last fortnight of April 12,123 and 40,377; the similar figures at the end of May were 18,985 and 60,161, the highest point reached.

In the early days of June rain fell and a demand for plough labourers at once sprang up. A pair of bullocks and a ploughman earned not less than Re. 1-0-0 to Re. 1-4-0 per diem. The scarcity of plough cattle prevented full advantage being taken of the rainfall. The repletion of the village tanks at once stopped the relief work which their excavation had supplied, and this and the other causes reduced the daily totals of persons who received wages in the last fortnight of June from 10,585, the figure in the previous fortnight, to 8,451. The total cases gratuitously relieved in the same period were however 62,509, which rose to 75,139 for the first fortnight of July. The summer and autumn rains were good and relief operations gradually decreased in amount more or less continuously after July up to the end of September, in the last fortnight of which month only 3,040 persons were gratuitously relieved. During the first fortnight of October the daily totals of persons receiving wages amounted to only 3,719, and after this date relief operations ceased altogether. The daily totals of persons who received wages during the period of relief operations in the Hissár District alone amounted to 190,369, while the similar figures for the recipients of gratuitous relief were 658,870.

The detail of expenditure on famine relief in the districts of Hissár and Sirsá is given in the margin. In addition to these sums *takkávi* advances for the purchase of bullocks and seed grain were made to the impoverished zamíndárs by Government and by the Committee of the Famine Relief Fund raised by public subscription.

	From Famine Fund.	From District and Municipal Funds.	Total.
	Rs.	Rs.	Rs.
Hissár	8,308	19,791	28,099
Sirsá	6,342	9,727	16,069

The Government advances amounted in the Hissár District to Rs. 38,000, and in Sirsá to Rs. 22,939.

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Famine of 1860-61.

Nearly 5,000 cultivators in the district received advances in this way, and they were, for the most part, duly repaid. With the help of these and the good summer, autumn and winter rains of 1861-62, as a general rule, good harvests were obtained in that year.

The balances of the land revenue demand in the two districts in the year 1860-61 amounted to Rs. 1,05,103, or 33 per cent. of the demand in Hissár, and Rs. 85,439, or 45 per cent. in Sirsá. The whole of these sums were remitted.

Famine of 1869-70.

The districts of Hissár and Sirsá again suffered, more prehaps than any other district in the Cis-Sultej tract, in the famine of 1869-70. The harvests of 1867 had been below average, the winter rains of 1867-68 were unusually heavy and appear to have had a prejudicial effect on those which should have come in the summer and autumn of 1868. On July 18th in the latter year there was a fairly general rainfall throughout the district, except in the Bhiwáni Tahsíl. Ploughing operations at once commenced and the kharíf was sown, but no more rain fell, and in September it became clear that there would be no kharíf harvest, while the season for rabi sowings was fast slipping away; at the same time the difficulties of the situation were aggravated by the great scarcity of fodder for cattle which constitute a principal part of the wealth of a great portion of the population of the district. A considerable export of grain, chiefly *bájrá*, was going on at the same time into the Bikánir territory where the prospects of famine were far greater even than in Hissár.

The degree of scarcity which prevailed in October 1868 may be judged from a comparison of the prices prevailing in June and October 1868, which were as in the margin in sérs per rupee at Hissár. The distress took tangible shape in the district in the incursion in August of numbers of hungry immigrants from Bikánir on their way eastward in search of food and work. During the month of September relief operations began by the opening in various localities of poor-houses supported by voluntary subscriptions. In October famine relief works in the shape of tank excavation and road raising paid for from Public Funds were sanctioned and commenced, for the most part, in the Barwála Tahsíl. By this time

	June.		October.	
	S.	C.	S.	C.
Wheat	20	10	11	8
Bájra	32	0	12	8
Jowár	37	0	14	0
Gram	33	8	14	8
Barley	38	0	13	6
Moth	38	0	13	9
Múng	33	0	12	8
Bhúsa (fodder) ...	Md. 3		30	0
Jowár stalk ...	3		Md. 1	
Pala	3		1	

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prospects were gloomy in the extreme. Both the kharíf harvest and the grass crop had failed entirely, the latter more completely even than in 1860-61, and all hopes of a rabi had faded away. The tanks had all dried up and wells in many places had become brackish and the inhabitants had no chance but to leave their villages and seek food and pasture elsewhere, while the numbers flocking in from Rájpútána, where prospects were even more gloomy, added to the complications.

Famine relief works were extended and the metalled road from Hissár to Hánsi and the raising of the *kacha* road from Hánsi to Bhiwáni were taken in hand in January 1869. In that month prices stood as follows in sérs per rupee at Hissár :—

	S.	C.
Wheat	9	6
Bájra	10	4
Jowár	10	8
Gram	13	8
Barley	12	8
Moth	10	8
Múng	10	8
Jowár (fodder)	30	0
Pala	30	0
Bhúsa	35	0

They shew how acute the prevalent scarcity was, but in spite of this a fairly large amount of export of gram had gone on into the neighbouring States of Rájpútána, where dearth was even more pronounced, and this continued at all events during the first half of the year 1869, while the distress was daily deepening. The winter rains south of the Sutlej though giving a small and very temporary supply of fodder were too scanty to raise any hopes for the rabi of 1869, which failed entirely. Up to the 20th February Rs. 11,990 had been collected as subscriptions, and with an equivalent grant from Government this was found sufficient to carry on the charitable relief operations. In Hissár District up to this date 46 poor homes had been opened for the distribution of food and 106,808 men and 126,970 women and children had been relieved, the majority of these men being those who were too old and infirm to work. *Takkávi* advances were also

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given for the construction of *pacca* and *kacha* wells by means of which cultivators were enabled to raise a small area of rabi crops in some parts of the district. Meanwhile cattle had died in large numbers and those that remained eked out the miserably scanty store of fodder with chopped *kikar* leaves and other equally innutritious food which frequently brought on disease and increased the already excessive mortality. In March 1869, in spite of all the measures which had been taken to arrest the progress of the distress, it continued to increase. The daily total of destitute persons who received gratuitous relief from the Local Committee in Hissár amounted to 132,739, while the similar number of those employed on public works during the month was 61,399. This average was maintained in the subsequent month; but during May the distress increased rapidly. The great heat withered up the grass and cattle began to die in numbers.

Many immigrants from Bikánir again came into the district and the poor unable to buy grain supported themselves on the fruit of the *karil* which is unwholesome when eaten in any quantities, and on the leaves of the *jál* or *pilu*.

But whether the jungle fruits were wholesome or not, they were the means of saving many lives; for in this year of famine the crop of wild fruit was larger than had been ever before remembered, and during the month of June gave food to many thousand people.

During the month of May 115,387 persons were gratuitously relieved, while 505,334 received wages on famine works in the Hissár District. During June and July no improvement took place on the situation. The Bikánir immigrants began to pass back through this district on their way homewards after a fruitless search for labour in the east, and on their way back they halted in large numbers in and around the town of Hissár.

At the end of June 1869 prices stood as follows :—

	S.	C.
Wheat	11	10
Barley	15	6
Gram	12	6
Jowár	8	0
Bájra	10	8
Moth	11	0
Múng	10	8
Jowár (fodder)	20	0
Bhúsa	20	0
Pala	20	0

The rainfall in June and July north of the Sutlej did not extend to the districts of Hissár and Sirsá, a few scanty showers fell in the latter half of July in Tahsíls Hánsi and Bhiwáni, but were of no use for ploughing operations. The number of persons gratuitously relieved in Hissár during the month of July amounted to 169,189 and those employed on famine works numbered 54,423 ; so terrible was the scarcity of fodder that up to the 30th June 1869 152,801 head of cattle had died, of which no less than 44,061 were plough bullocks. These figures apply to the Hissár District. In Sirsá the Sikh Játs at great expense and trouble managed to keep the cattle alive. The Muhammadan Bhattís, on the other hand slew and ate them, while the Bagri Játs let theirs lose on the country side.

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Famine of 1869-70.

In May *takkávi* advances to the extent of Rs. 80,000 for the purchase of, seed grain and plough bullocks had been sanctioned and were distributed during the month of June. In addition to this up to June 30th, 1869, Rs 76,687 had been advanced in a similar way for the construction of wells and irrigation cuts from the Ghaggar and Rs. 43,332 for the construction of wells and tanks for drinking purposes. The total sum which had been spent in Hissár District on famine relief and *takkávi* advances up to the end of June amounted to Rs. 3,05,763. The general health of the district up to date had been good and no authenticated case of death from starvation is said to have occurred.

During the first fortnight of August the state of matters was such as to give rise to the gravest apprehensions. In place of seasonable rain for kharíf sowings and rabi ploughings, hot burning winds daily swept across the district, which, more especially in the southern part, withered up the small area of kharíf crops which had been sown on the scanty rains of July.

It became clearly apparent that if, as appeared probable, the kharíf harvest again failed totally as it had in 1868, the district would be plunged into a calamity, the direful consequences of which it was impossible to exaggerate. With a district in which thriftless Ranghars and Pachhádás abounded it was estimated that three-quarters of the total population would require relief.

The following extracts from letters of the Deputy Commissioner give a graphic description of the state of the district in August :—

"The district is exposed to the first shock of the immigration of the starving population of the Rájpútána States. Considering

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then that being always poor, we have no resources left unused; that there will have been no harvest for two years; that for all practical purposes cattle no longer exist in the district; and that we are being inundated by a flood of paupers from Bikáner, Jaipur, and other States, the calculation which gives three-quarters of the people of the district as the number which will have to be fed by Government, if they are not to starve, does not seem incorrect, indeed, in saying that one-fourth of the population can do without aid, it is only on the supposition that the Canal authorities will afford a reasonable supply of water to the district. It appears then that, in case the kharíf fails, there will be some 350,000 people to whom relief must be given. It is in vain to expect that every exertion possible can prevent a fearful mortality. The people are so reduced by starvation and want that their bodies are almost rotten; the least blow brings on a festering sore. To use physical force to such is impossible. Many of them are so wild with hunger, and others wish to get more than their share by scrambling, that orders to keep quiet and to wait till the turn of each person comes are quite unheeded, and as soon as the food is brought a general rush takes place, and the people shove and scramble like so many wild beasts."

Under such circumstances matters were put in hand for a large extension of relief operations.

On the 22nd and 23rd August rain fell over a considerable portion of the southern half of the Hissár District and enabled agricultural operations to be begun, but distress still continued to increase and during the whole month the daily totals of persons receiving gratuitous relief amounted to 272,116, while the number of those employed on famine works was 53,666.

Early in September a little rain fell but prices still rose, wheat selling at 8½ sérs to the rupee. During the last week in August and the first week in September the daily totals of persons relieved amounted to 125,710 in the Hissár District, but about September 7th, the long delayed rain came at last, and the district in common with the rest of the Punjab, and especially the Cis-Sutlej portion thereof, was saved from a famine in which it is hard to see how the starving population could have been in any way adequately provided for. Owing however more especially to the presence of the Bikánir immigrants who remained in the District relief operations had to be continued some time longer. In the month of September the number of persons employed on works fell to 38,099, and that of those relieved gratuitously to 242,028. These figures of course represent the sum of the daily totals.

The subsequent gradations of scarcity can be judged from the marginal figurees :—

	Persons employed on works.	Received gratuitous relief.
October 1869	32 886	190,402
November 1869	764	18,456

A final grant of Rs. 2,500 was received from the Central Relief Committee at Lahore on December 2nd thus closing its account with the district to which it had sent Rs. 35,500 during the famine. In the Sirsá District alone it is estimated that 148,590 head of cattle perished in the famine, and an equal number undoubtedly died in Hissár. On the whole the two districts lost altogether 300,000 cattle in 1868-69. The marginal figures show the amounts expended in the Hissár and Sirsá Districts in gratuitous relief. Of these sums Rs. 16,000 and Rs. 649, respectively, were spent in giving pecuniary assistance and the rest in feeding destitute persons. In addition to these sums Rs. 88,820, as per margin, was expended in the Hissár District in the prosecution of famine relief works. As in 1860-61, so in the famine of 1869-70, large advances of *takkávi* were made by Government to the impoverished zamíndárs. The matter has been touched upon above.

DISTRICT.	Private subscription.	Donations.	Government equivalent.	Other Government grants.	Received from C. R. F.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Hissár	16,642	...	16,642	9,229	35,500	78,013
Sirsá	533	8,742	6,013	583	18,500	34,373

Public Funds.	Private subscriptions.	Government equivalent.	Total.
Rs.	Rs.	Rs.	Rs.
74,320	7,250	7,250	88,820

The balances of land revenue which accrued in the districts of Hissár and Sirsá for the agricultural year 1868-69 amounted to Rs. 48,958 and Rs. 52,969, respectively, of which Rs. 7,698 and Rs. 12,383 were remitted. The famine has been dealt with at some length as the question is one which intimately concerns the administration of the district. Two points appear to stand out with great clearness, namely, that the first shock of famine will bring in a crowd of starving immigrants from Bikánir, and at the same time the greater scarcity which will prevail there will induce export of grain from this district. The question of fodder supply is only second in importance to that of food supply in this district in case of prolonged drought and consequent famine, and it is one

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with which it is far more difficult to cope. The introduction of railway communication through the length of the district has made a vast difference in the facilities for suddenly increasing the food stocks of the district, but unfortunately no scheme has as yet been elaborated for the wholesale importation of fodder. It is by efforts in this direction that a priceless boon can be conferred upon the district.

Scarcity prevailed in the district in 1877-78. The autumn rains of the former year failed. The total average fall all over the district for the months of June and July was 4·5 inches against a decennial average of 7·6 inches and the similar figures for the months, August, September and October were 1·5 inches and 6·8. The kharíf of 1877 in consequence failed and there was little rabi in 1878. Prices stood as follows at Hissár :—

	S.
Jowár	20
Bájra	17½
Moth	22
Múng	20
Wheat	13½
Barley	20
Gram	21

No relief works were opened either in Hissár or Sirsá, but a considerable number of persons left their homes to obtain work on the branches of the Sirhind Canal which were being newly excavated in Ferozepore.

The revenue demand in Hissár was fully collected in the years 1877-78 and 1878-79; in Sirsá, however, a sum of Rs. 3,799 was remitted in the former year and one of Rs. 6,328 suspended in the latter. *Takkávi* advances for the purchase of seed grain and bullocks were given to the extent of Rs. 17,000 and Rs. 10,000 in the two districts respectively.

Cattle as usual suffered severely from scarcity of fodder, no less than 55,532 are said to have died in the Sirsá District alone in 1877-78.

Famine of 1896-97.

From 1879 to 1895 the agricultural history of the district was normal. The rabi harvest of 1895 was poor, and this was followed by a poor kharíf in 1895 and a very bad rabi in 1896. The monsoon of 1896 failed almost completely. There

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were only 3½ inches of rain between the 1st May and the 15th October. The result was that the *báráni* crops were a total failure. Prices which had been rising steadily since April 1895 reached their highest point in November 1896, when they were as follows :—

	SEERS PER RUPEE.
Wheat	8
Jowár	9
Bájra	8·4
Gram	9·2

Famine relief works were opened in each tahsíl on the 9th November 1896. The daily average by the second week of December was 1,731 and by the end of the month 8,290. In the beginning of February over 40,000 persons were employed. This rate of increase was maintained till June when the weekly average of the persons employed rose to over 78,000 per diem. The highest daily total was reached on the 25th June when 98,312 were in receipt of assistance. Rain fell on the 12th July and this first fall was followed by a good monsoon. The numbers relieved diminished very rapidly, and relief operations came to a close in September 1897. Thanks to the efforts made by the local authorities there were only three deaths from starvation and four deaths from thirst. The death-rate rose considerably, however, for the people were as a rule enfeebled by want of food before they accepted relief and had not sufficient strength to bear up even against simple ailments. The loss of life among cattle was very great. It was estimated that by the end of the famine the *báráni* tracts of the district were left with only 15 per cent. of their requirements in plough cattle. Another great misfortune was the large increase in the areas mortgaged and sold. The former increased by 97 per cent. on the average area mortgaged between 1885-86 and 1892-94, and as almost every mortgage in the days before the Land Alienation Act came into force contained a condition of sale, this meant that a very large area was permanently alienated by agriculturists to persons of the money lending castes.

Rupees 3,25,741 was supsended out of the kharíf instalment for 1896 and Rs. 69,343 out of the rabi instalment for 1897. Rupees 4,41,290 was advanced to the people under the Agriculturists Loans Act and Rs. 2,35,375 was given to the poorer landowners and tenants from the charitable fund which had been collected chiefly in England. Besides this the actual cost on famine relief operations was Rs. 11,80,062. As a set off against this expenditure the Ghaggar canals were dug, the Hánsi Branch

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of the Western Jumna Canal was partially re-aligned, the Rangoi channel was cleared out and extended, and 589 tanks were excavated. A full account of the famine will be found in Captain Dunlop Smith's Final Report on the Famine Relief operations in the Hissár District in the Punjab, 1896-97.

Famine of 1899-1900.

Only two years elapsed and the district was again visited by famine. The year 1897-98 was a good one and Rs. 1,44,849 of arrears of suspended revenue were collected. The kharíf of 1898 was bad and was followed by a bad rabi in 1899 and this necessitated the suspension of Rs. 3,84,753 out of the demand for the year and then came one of the worst monsoons on record. Except for good falls of rain in June, the year was practically rainless. The falls for from July to the end of December varying from a total of 2·47 inches at Bhiwani to ·13 inch at Sirsá, 99 per cent. of the *báráni* area sown failed completely and Rs. 5,09,590 out of the revenue was suspended. The winter months were practically rainless and the rabi crops sown on *báráni* lands amounted to 1,200 acres only of which 132 acres are recorded as having matured. Rupees 90,254 out of the demand for this harvest had to be suspended.

In September 1899, the prices of wheat, barley, maize, *bejhar* and gram all stood at 11 sérs per rupee. Relief works were started on the 11th September 1899. By the middle of October over 50,000 persons were employed, and the numbers rose rapidly till by the 3rd of March when 161,561 persons were in receipt of relief. After this, numbers decreased gradually till the 2nd June when 96,524 persons were being relieved. They then rose again to 111,573 on the 14th July after which they decreased rapidly till the end of September when famine relief operations came to an end. The monsoon broke on the 27th July 1900, and was a good one resulting in a good kharíf followed by a good rabi. Rupees. 9,08,048 was distributed to the people in loans under the Agriculturists Loans Act and Rs. 5,18,698 was given to the poorer classes as a free gift from charitable funds. Besides this the total cost of relief operations was Rs. 25,85,457. A full account of the famine will be found in Vol. IV of the Punjab Famine Report, 1899 and 1900.

The rabi of 1901, was one of the best on record and went a long way towards setting the people on their legs again, but this was followed by a bad kharíf in 1901 and a very bad rabi in 1902. The kharíf and rabi of 1902-03 were also very bad, and it was thought at one time that relief operations would have to be started on a large scale again. Fortunately this was not necessary because the prices of all the staple food grains continued very low owing to good harvests in other parts of India. The kharíf and rabi of 1903-04 were fortunately good and they

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Famine.

Famine of 1899-1900.

have been followed by a fair kharif in 1904 In 1901-02 it was necessary to suspend Rs. 5,74,191 out of the total demand for the year and in 1902-03 a further sum of Rs 5,03,563 was suspended. In 1900-01 Rs. 1,46,882 was remitted and in 1901 02 the remissions amounted to Rs. 11,47,719, and in 1902-03 loans granted under Agriculturists Loans Act were remitted to the extent of Rs. 2,49,013, while in 1903-04 the remissions of loans under this Act came to Rs. 6,50,853; thus during the seven years from 1896-97 to 1902-03, Government has spent Rs. 37,65,519 on famine relief, has remitted revenue to the extent of Rs. 11,47,719, and agriculturists loans to the extent of Rs. 8,99,866, and besides this Rs 8,09,566 has been given to the people from Charitable Relief Funds. In other words the relief given is equal to nearly eight years of the fixed land revenue of the district. In return for this vast expenditure we have the satisfaction of knowing that in spite of the fact that many persons in the last degrees of starvation reached the district from surrounding Native States, there were only seven recorded cases of death from hunger or thirst.

CHAPTER III.—ADMINISTRATIVE.

A.—Administrative Divisions.

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—

Administrative Divisions General.

The Hissár District is under the control of the Commissioner of the Delhi Division. The head-quarters of the district are at Hissár where there is a small civil station. The principal officers of the district staff are the Deputy Commissioner, the District Superintendent of Police, the Civil Surgeon, the District Judge, and two Extra Assistant Commissioners. The Deputy Commissioner is usually an officer of the Indian Civil Service with from six to twelve years service. He exercises the powers of a Magistrate of the first class, and, as a rule, he is also empowered under Section 30 of the Criminal Procedure Code to try as a Magistrate all offences not punishable with death. As District Magistrate he also hears appeals from the orders of Magistrates of the second and third class. The Deputy Commissioner is also the Collector (or principal revenue officer,) and the Registrar of the District. The District Superintendent of Police is, subject to the general supervision of the Deputy Commissioner, responsible for the good working of the Police force in the district, and for the prevention and detection of crime, and the prosecution of cognizable offences. He has no magisterial powers.

The Civil Surgeon is *ex-officio* Superintendent of the District Jail. He is responsible for the sanitation of the district generally, and for the working of the numerous dispensaries in the district.

The District Judge, is the head of the principal Civil Court in the district. Besides his civil powers he is invested with the powers of a Magistrate of the first class and in this capacity he is subject to the control of the District Magistrate. As a Civil Court, he is under the control of the Divisional Judge at Ferozepore.

Both Extra Assistant Commissioners are Magistrates of the first class. One at least has a good knowledge of English and is in charge of the Treasury, the other is supposed to devote the greater part of his time to the revenue work of the district.

Besides the Extra Assistant Commissioners at district head-quarters there is an Assistant or Extra Assistant Commissioner in charge of the Sirsá Tahsíl which forms a sub-division of the district. This officer has first class powers and is a Sub-Divisional Magistrate for the tahsíl. In all revenue work he occupies the same position with regard to the Deputy Commissioner, as the Revenue Extra Assistant Commissioner.

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Administrative Divisions General.

For the purposes of jurisdiction in Criminal and Civil cases the district falls within the Ferozepore Sessions Division. The Divisional and Sessions Judge at Ferozepore usually visits Hissár three or four times a year, to hear cases which have been committed for trial and to inspect the various Civil and Criminal Courts in the district.

Tahsils.

For administrative purposes the district is divided into five tahsíls, each under the charge of a Tahsíldár with a Náib-Tahsíldár at tahsíl head-quarters to assist him. The tahsíl head-quarters are at Hissár, Hánsi, Bhiwáni, Fatehábád and Sirsá. The two latter are very much larger in area than the first three tahsíls and a portion of each has been constituted into a sub-tahsíl with a Náib-Tahsíldár in charge. The head-quarters of these sub-tahsíls are at Tohána for Fatehábád and at Dabwáli for Sirsá. At each tahsíl head-quarters except Hissár there is a sub-treasury the primary object of which is to serve as a collecting centre for Government revenue of all kinds. At Hissár there is a District Treasury to which the collections made at the tahsíl sub-treasuries are remitted at frequent intervals.

All the Tahsíldárs are invested with the powers of Magistrates of the second class and as a rule all the Náib-Tahsíldárs are invested with the powers of Magistrates of the third class.

Thánás or police station jurisdictions.

Each tahsíl is further sub-divided into a varying number of *thánás* or police stations with a Deputy Inspector of Police or a first grade Sergeant in charge of each. These officials are not in any way under the control of the Tahsíldár, but are directly under the District Superintendent of Police.

Zails.

Each tahsíl is also sub-divided into a number of záils or circles with a *zaildár* in charge of each. The *zaildár* is not a Government official. He is almost invariably the headman or *lambardár* of a village included in the *zail* who has been appointed *zaildár* by selection from among the general body of *lambardárs*. In making the selection attention is usually paid to the man's influence in the *zail*, his character, the amount of landed property held by him, services he has already rendered to the State and so forth.

Every *zail* is a collection of villages or estates. In fixing the *zail* limits care was taken that the inhabitants of the villages included in a *zail* had some common bond of union such as religion or tribe, and in selecting *zaildárs* preference is usually given to men who are of the same tribe or religion as the majority of the inhabitants.

Lambardars.

The inhabitants of each village are subject to the control of the headmen or *lambardárs* of the village. These headmen or *lambardárs* are the sole relics we have left of the village autonomy of former times. They represent the village in

CHAP. III, A. Administrative Divisions *Lambardárs.*

all transactions with the State. It is their duty to collect the Government revenue report crime, and the occurrence of births and deaths in the village.

As a remuneration for their multifarious duties they are paid the proceeds of a cess which is equal to 5 per cent. of the land revenue of the village, but it is not for this that they do the work. The post of *lambardár* is considered to be an honourable one among the rural folk, and it is much sought after. It is, however, an hereditary office, and it is only for certain definite reasons that the Collector of the district can pass over the claims of the next heir.

Grades of *zaildárs.*

The *zaildár's* remuneration consists of the assignment of a fixed sum out of the revenue of some particular village in the district. There are three grades of *zaildárs* in the district. In the four southern tahsíls the amounts assigned for the three grades are Rs. 80, Rs. 100 and Rs. 120 per annum. In Sirsá the amounts assigned are Rs. 100, Rs. 150 and Rs. 200 per annum.

Chaukidárs.

Besides the *lambardárs* there are in almost every village *chaukidárs* or village watchmen. The *chaukidár* is usually a man of inferior caste and is treated as village menial. As a rule he receives as pay Rs. 36 per annum. In a few cases, however, the *chaukidár* is paid in kind receiving a certain amount of grain or flour from each household. The *chaukidár's* pay is met by a small cess on all houses in the village. As regards his duties the *chaukidár* is really the servant of the village community and takes his orders from the *lambardár.* He has to appear at the head-quarters of the *thána* within which the village is situated once a week. He then produces the birth and death registers (for the keeping of which he is responsible jointly with the *lambardár*) for inspection and if they have not already been written up, they are brought up to date by the *thána* clerk from information supplied by the *chaukidár.* The *chaukidár* must at the same time give information of the movements of bad characters and so on. If any cognizable offence is committed the *chaukidár* must at once report the facts at the *thána.*

Patwárís.

Another important rural official is the *patwári* or village accountant. Formerly the *patwári* was the servant of the village community and kept the accounts of the village common fund (*malba*). He has now developed into a Government official and receives a stipend of from Rs. 10 to Rs. 14 per mensem. Usually one *patwári* has the charge of two or three villages. His most important duties are to write up certain registers for each village, and to make a field to field inspection of the crops twice a year in March and October. The *patwári's* immediate superior officer is the field *kánúngo.* This man is a peripatetic

official who has charge of about twenty or more *patwáris* for whose good working he is held responsible. The field *kánúngo's* work is closely supervised by the Tahsíldár or Naib-Tahsildár when either is on tour. CHAP. III, B. Criminal and Civil Justice. *Patwáris.*

At the head-quarters of each tahsíl is an office *kánúngo* whose duty is simply to check and copy into the tahsíl registers the various entries regarding crops, etc., made by *patwáris.* The district *kánúngo* has charge of the revenue record room at Hissár, and he is generally responsible for the correctness of all the revenue records.

Honorary Magistrates.

Besides the official Magistrates there are a certain number of Honorary Magistrates ; the names of these gentlemen and the powers they exercise are given in Table 33, Part B.

There are also two *Munsiffs* at head-quarters. These officials exercise purely civil powers, and they dispose of the vast majority of the petty suits filed on bonds. Details regarding the numbers of district and rural officials will be found in Table 33 of Part B.

B.—Criminal and Civil Justice.

The statistics regarding Criminal and Civil Justice are contained in Tables 34 and 35 of Part B. They call for no particular comment.

Cattle theft.

The commonest form of crime is cattle theft. It is a relic of the lawless times prevalent before the establishment of British rule when the ability to steal cattle on a large scale was an honourable distinction. It is now confined to the Pachháda and Ranghar tribes among whom it is still considered to be a venial offence. There is reason to fear that the number of thefts of cattle that take place is far in excess of the numbers registered at the various police stations in the district. The reason for this is the prevalence of the habit of taking *bunga* and the presence of a considerable number of *rassagírs* among the inhabitants. *Bunga* is the reward paid by the owner of the animals stolen for their recovery. The *rassagírs* is the habitual trafficker in stolen cattle. When a man has his cattle stolen his first effort is to track the animals. If he is not successful in finding them in this way, he usually applies to the nearest *rassagír* for assistance. There is a sort of freemasonry among *rassagírs* and usually the owner will be informed in a very few days of the amount of *bunga* he must pay before he can get back his animals. After a little haggling the *bunga* is agreed upon and paid to the *rassagír*. Then if the *rassagír* is an honest man, as honour is reckoned among thieves, the owner is told where he will find

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Crimnal and Civil Justice.

Cattle theft.

the cattle and on going to the place, which is invariably some isolated spot, the owner will find his cattle grazing contenedly with no clue to the actual perpetrator of the theft. In such cases the owner is thankful to get back his camel and no report is made. Most of the *rassagirs* are men of considerable prominence, but it is almost impossible to get any evidence against them. Their ability to spirit away stolen animals (especially camels) borders on the marvellous. With such a state of affairs the only remedy seems to be exemplary sentences and an extensive use of Section 110 of the Criminal Procedure Code.

Litigiousness of Ját tribes.

The Hindu and Sikh Játs are as a rule extraordinarily law abiding, but they are exceedingly litigious, and if they take to money lending they are more usurious even than Banias. The Bania's object when he lends money is to get what he deems to be a fair profit. The Játs object is to get land, and he is not usually willing to accept any terms which will deprive him of the land he is striving to get. Crimes of violence are of comparatively rare occurrence. In recent years they have been most prevalent among Bishnois one of whose principal tenets is the sanctity of life. Apparently human life is not included in this definition. Highway robberies were fairly common during the famine. The most frequent method employed was for the robber to masquerade as a foot-sore traveller to ask for a lift from the owner of a passing camel. The front seat on a camel is the easiest position and the pseudo traveller was usually given the seat behind, with the result that in a very short time the camel owner was felled from the camel by a stunning blow, and when he came to his senses could find no traces of his camel or the person whom he had helped. A variant of this method is for the robber to pass as a merchant wanting to hire camels; once the camels are obtained and the village left far behind, the *modus operandi* was similar to that already described. This method requires for its successful execution more than one robber. Dacoities are not common, and are chiefly confined to wandering gangs of Sánsís.

Crimes generally.

Criminal tribes.

There are two criminal tribes in the district, the Bauriahs and the Sánsís. The former are a criminal tribe only in name so far as this district is concerned. Most of them are settled down in villages and earn an honest livelihood either as tenants or as daily labourers. It is said, however, that they commit thefts when compelled by famine to leave their native villages. All Bauriahs in the district have been registered under the Criminal Tribes Act. The Sánsís are a wandering tribe, who live by pilfering. Few of them ever do an honest day's work. Frequently, like the itinerant organ grinder, they are paid by the inhabitants of one village to move on to another. More commonly if they come near a Ját village they are driven off by

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Land Revenue.

Criminal Tribes.

the use or show of physical force on the part of the inhabitants. Occasionally they find a resting place for some months in a Pachháda or Ranghar village, where the owners are willing to levy blackmail on the proceeds of all thefts, or to use the Sánsís as a screen for their own offences. As the Sánsís have no fixed abode, it is not possible to register them under the Criminal Tribes Act.

Local bar, etc.

There is a small local bar consisting chiefly of pleaders at Hissár. The leaders are usually men of intelligence, and are of real assistance to the Courts before which they appear. There are petition-writers at all the tahsíls, but these men are commonest at district head-quarters. The petition-writer is usually the only legal adviser that the ordinary litigant can afford to have recourse to. The petition-writer's knowledge of law is not as a rule very deep, but he can as a rule present the facts in a fairly intelligible form. He thus saves the time of the Courts. There are very few revenue agents, and the work these men do is not of any importance.

C.—Land Revenue.

Village and proprietary tenures.

The four southern tahsíls.

The Hissár District, as a whole, owing to its recent colonization and development offers facilities for the study of the growth of landed rights such as are not often met with ; more especially is this the case in Sirsá where colonization is more recent even than in the case of the four southern tahsíls of the district.

Turning first to the latter we find that in scarcely any case does the history of rights in land go back further than that social upheaval of the district which was caused by the *san chálisa* famine of Sambat 1840.

State of landed rights before the *san chálisa*

Their ordinary course of development in a typical *bhayáchárah* village would be much as follows. Previous to the epoch of the *san chálisa*, village communities were very sparsely scattered over the area of the four southern tahsíls at long distances from each other. The inhabitants of any one village would be mostly, if not entirely, of the same tribe and clan, and their principal occupation would be pasture. Each separate household or family would break up and cultivate what little land was required for its sustenance without interference from any other inhabitant, the cultivation being in scattered patches round the inhabited site. The demand of the State, which was of an extremely fluctuating character, was distributed over land or over cattle, or partly over one and partly over the other. Where the demand was taken

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in kind at a fixed share, each cultivator paid such share of his produce. As often as not the State was forestalled in realizing its demand by a band of marauding Pachhádas or Ranghars or Patiála Sikhs.

The burdens attaching to the possession of land were under such circumstances more apparent and obvious than the advantages, and the land had, in consequence of this and also of the unlimited area available, no market value, and sales or alienations were of course unknown.

Cultivators were constantly throwing up their holdings in seasons of scarcity and moving off to places where conditions were more favourable and marauders less plentiful. The difficulty under such circumstances was of course to get sufficient land cultivated to pay the constantly fluctuating demands of the State and of the wandering freebooters. Up to this period nothing of the nature of landed rights as between individuals had come into existence, though their germ was to be found in the more or less hazily recognized right of the corporate community to the lands adjacent to the homestead, which, owing to the great distances between village and village, were in no way defined or demarcated.

Effects of the famine.

Such was the state of things probably when the *san chálisa* famine broke up on the district. Its immediate and direct effect was to overwhelm and scatter all but the strongest and oldest village communities, and these were of course much reduced by the emigration of individuals. The inhabitants of the smaller villages in many cases took refuge in the larger villages, more with a view to escape the raids of marauders than to escape the famine. The ultimate effect of the famine was to reduce the four southern tahsíls of the district to a practi·ally uninhabited waste, the battle ground of contending tribes of freebooters.

In this state the district continued for several years, but shortly before the first *de facto* establishment of British authority in 1810, the deserted waste began to be very slowly recolonized. In many cases the old inhabitants returned to their old sites and repossessed themselves of their corporate lands and other new villages were settled, or old sites occupied by entirely new immigrants mostly from the west. All these communities were for the most part self-cultivating, and there was as before little or no idea of individual rights in land as opposed to the corporate rights of the village community generally. Each man culltivated what land he needed without reference to any one else, and the common expenses of the village, including the regular or irregular demand of the immediately ruling power, were distributed over the brother-

hood, either according to land cultivated or number of cattle, or any other method thought applicable. As yet individual rights in land had not appeared and the corporate rights of the community had not taken any definite shape.

British rule.

Such was the state of matters when British power appeared on the scene. A revenue assessment, whatever form it may have taken, was the primary agent in inducing that process of effervescence and evaporation out of which have crystallized the rights with which we are now familiar; and the process was of course aided by the greater security consequent on established rule.

The first and perhaps immediate result of the advent of a settled Government was the founding of numbers of new villages. Considerable areas were leased by Government to individuals in which to found villages and settle cultivators, and many old village sites which had lain waste and deserted since the *chálisa* were treated in a similar manner. Many villages were farmed to individual members of the commercial classes for arrears which accrued in the payment of the very heavy assessments which were imposed in the early years of our rule; and a not inconsiderable number of villages were transferred by sale or alienation by the original cultivators themselves to individuals.

Origin of *zamíndari* and *pattidari* tenures.

The persons who thus obtained a position of authority and influence in these villages came gradually to be treated as the proprietors of the soil and of course realized profits in the shape of rent from the actual cultivators either settled by themselves or who had been in cultivating possession at the time of the farm or transfer and had then sunk to the level of their tenants or as they were called *boladárs*. The development of tenant right will be noticed below.

The farmers, lessees, &c., of such villages having thus acquired the position of proprietors were so recorded for the first time in the Settlement of 1840-41 and the tenures of the estates owned by them were and at present generally are of the type known as *zamindári* communal or simple, and *pattidári*, in the latter of which each proprietor's interest in the common income and assets of the village is measured by ancestral shares. The fact that a large number of the present *zamíndári* tenures originated in farms given by Government on account of the accrual of arrears is shown by the fact that even at the present time this class of tenure is described in the common speech of the country side as "*thekadár*" or farm.

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Origin of *bhayáchárah* tenures.

In addition to the above a large number of old and deserted villages were re-settled by the original holders whom the advent of settled Government induced to return to their ancient abodes, and in these together with those which had never been entirely deserted by the former holders, numbering about 150, a development of rights, both corporal and individual, commenced on lines analogous to those noticed above. In such villages the corporate rights of the cultivating brotherhood as opposed to the individual rights of a sole farmer or lessee were the first to come to the surface. Land was plentiful and each household in the village could appropriate and cultivate as much as it needed without pressure on the members of the community, but no idea of individual proprietary right in a specific plot carrying with it the power of alienation or transfer as against the other members of the brotherhood had yet sprung into existence. So far as any idea of proprietary right existed, such a right was vested in the brotherhood generally, and each member or rather each separate household or family paid a share of the Government demand proportional to the area of the village lands actually cultivated by it from year to year.

Such was the origin of the tenure which is now classed as *bhayáchárah* in which each proprietor has an interest in the village or subdivision of the village proportional to the area of land held by him in separate proprietary right.

The *chaubacha.*

In connection with the early stages of the development of the *bhayáchárah* tenure it will be useful to notice the system known as *chaubacha*. It was a method formerly in vogue for the distribution of the Government demand, and its special feature was that it aimed at including in the distribution not only the actual cultivators of land but also the non-cultivating members of the community, such as the Bania and the village menial.

In order to effect this object, the land (*dharti*) was not made the sole basis of distribution but a rate was also levied upon every head of cattle (*ang* = hoof) upon every house (*kudi*) and upon every male head of the population (*pagri tagri, tagri* =the cotton thread worn round the waist by boys). It was in fact a combination of four rates. Given the total Government demand for the year, it was divided, according to the exigencies of the season, into four parts, each of which was raised by its own rate, one by a rate upon land actually cultivated in the year, another by a rate on cattle, another by a rate upon the houses, and the fourth by a poll rate. The object to be gained by this arrangement was that no one might escape altogether from contributing to the revenue, and yet

that the greater share of the burden should fall upon the land. Thus, while the village shop-keeper and the village artizan fell under the two latter rates only the owner of land fell under all four. This method was introduced into the Hissár District during the currency of the first ten years Settlement (1816-1825) by Mr. Fraser, the Collector, in order, as he thought, to facilitate the collection of the revenue. There was, however, no fixed rule for regulating the proportion of the several rates; but each year, according as the season was good or bad, the amount to be levied by rate upon the land was increased or diminished according as the village authorities might determine, the other rates decreasing or increasing in proportion. This naturally gave rise to much injustice and oppression towards the weaker member of the community. The subsequent development of the *chaubacha* system will be noticed below.

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The *chaubacha.*

New settlers, *Kadim kirsáns.*

To turn again to the development of landed rights in the brotherhood or *bhayáchárah* villages. In process of time as the cultivating brotherhood became more attached to their village lands and less ready to leave them in seasons of difficulty they called in and settled cultivators of different tribes from the surrounding States, especially those of Rájpútána, which offered then an almost inexhaustible field for such recruitment. The object of the step was to increase the area under cultivation and thereby to lessen the burden of the State demand on each individual member or household of the community. Such new recruits were gladly welcomed and as *bhúmbhai* (earth brothers) practically admitted to all privileges enjoyed by the original members of the cultivating brotherhood and they contributed to the village *bach* or revenue distribution on the same terms as the latter. But the difference in origin appears not to have been lost sight of. In many cases village menials such as Khátis, Kumhárs and Chamárs were admitted to the same status as these immigrants.

Boladars.

In addition to the above there were in the brotherhood villages certain cultivators not included among the original inhabitants of the village nor among subsequent immigrants admitted to the brotherhood, who while they generally contributed to the village *bach* on the same terms as other cultivators, were not regarded as members of the brotherhood, but cultivated as *boladárs* or tenants of the latter in its corporate capacity. Here then we find the idea of the corporate right of the community emerging in distinct shape, to which the first definite recognition was given by the definition and demarcation of village boundaries at the revenue survey of Hariána which commenced in 1837.

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Individual landed rights.

Meanwhile, however, landed right as between individual households or families of the cultivating brotherhood were slowly springing into existence. Each distinct household or family of the community would confine its annual cultivation to more or less the same portion (*her mer*) of the village lands or extend it around some particular spot and its claim to cultivate there as against other members of the community would gradually come to be recognized by the other members and perhaps enforced in the village council (*pancháyat*) but to this right there would be attached no idea of a power of alienation outside the brotherhood. If any cultivating family threw up its lands they would revert to the brotherhood generally. Such were the somewhat indefinite ideas as to proprietary right prevailing prior to the first Regular Settlement of 1840-41.

Effect of First Regular Settlement of 1840-41.

The Settlement crystallized these ideas, perhaps prematurely, into a definite legal shape and turned their development into a definite channel.

In the case of the descendants of the original settlers or of immigrants who had been as described above, subsequently admitted to the brotherhood, the Settlement Officer as a general rule conferred full and separate proprietary rights on each distinct family or household in so much of the village lands as each such family or household held in separate cultivating possession while this area also measured the interest of each in the common waste land of the village. The descendants of the original settlers or of the members of their household who were termed *biswahdárs* and also those of the immigrants subsequently admitted to the brotherhood who were termed *kadím kirsáns* were thus put on practically an exactly similar footing and the proprietary right in the village lands was vested in them, a portion in severalty and a portion jointly.

The *boladárs* who have been mentioned above in connection with *bhayácharah* villages were given the status of tenants in the Settlement; they will be noticed in greater detail below.

At the Settlement of 1840-41 landed rights had thus developed to the extent that each family or household had a recognized right to cultivate certain portion of the village lands as against other families.

Pánás and thulas.

In many *bhayácharah* villages, however, the development had been marked by a stage intermediate between the corporate right of the community as a whole and the evolution of the rights of the family or household. The original founders of the village were few in number, and the different families descended from one such founder would in many cases be related to each other by closer ties than to the other families of the village. They

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would occupy the same portion of the village homestead and would cultivate adjacent portions of the village lands and would as their numbers increased in course of time develop into a corporate body inside and subordinate to the entire body of the village community. Such a division of the village is called a *pána* or *thula* and is common in all *bhayácharah* villages to the present time. The development of the distinct rights of the family was a stage subsequent to the development of the *pána* or *thula*. In other cases division into *pánás* or *thulas* has been caused by the admission of a body of new arrivals of a tribe or clan distinct from that of the original settlers, who have on arrival been allowed to settle and cultivate in some portion of the village lands and a distinct *pána* has thus at once come into existence.

Pattidari brotherhood villages.

It has been shown above that many if not most of the villages now held in *pattidári* tenure originated in a lease or farm to certain individuals, but in not a few instances this tenure is found in villages which have been founded by groups of nearly related individuals of the agricultural tribes. Some of the older Pachháda villages in the Fatehábád Tahsíl are thus held, and the fact that these people are but little addicted to cultivation and that but little of the area of their villages was till recent years cultivated, probably compelled them to preserve carefully the memory of the original shares of the founders and of the extent to which they were modified by the multiplication of families, as a measure of the interest of each family in the common income and property of the village. As would be expected, the idea of the landed rights of individual families did not develop so early in villages of this type as in the villages of *bhayácharah* type.

In some of the latter such rights had not become distinct enough even at the Settlement of 1840-41 to enable the Settlement Officer to convert them into separate proprietary rights, and the distribution of revenue in these villages continued on the basis of area actually cultivated from year to year instead of on the basis of land owned as became the practice in villages in which proprietary or *biswahdári* rights had come to be recognized.

Subsequent development of landed rights.

Such was the point of development to which proprietary right in land were brought by the Settlement operations of 1840-41. The subsequent development proceeded on the lines of increasing disintegration of the proprietary group, combined with increased distinctness in, and a clearer appreciation of, the value of proprietary rights in proportion as these rights themselves became more valuable in consequence of the limitation for the first time of the State demand to a moderate amount

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Subsequent development of landed rights.

and of the increased value of agricultural produce and the increasing development of the district. The curtailment of the right of the *kadim kirsáns* will supply a good instance of this.

Soon after the Settlement of 1840-41 the *biswahdárs* began to understand the effect on their interests of the grant of equal proprietary rights to *kadim kirsáns* and a struggle ensuede in which, after special enquiry, Government laid down that the *kirsán kadíms* had no claim to participate in a partition of the common lands of a village, and it was subsequently held judicially that they could not claim to participate in the village income arising from grazing fees. Finally, in 1860, the Punjab Government ruled that the *kadím kirsáns* must be held to be *málikán kabza, i. e.*, absolute proprietors of land actually held by them in severalty without any claim to a share in the common land or common income of the village.

Although at the Settlement of 1840-41 the separate proprietary rights of individual cultivating families were for the first time fully recognized, still many villages continued to be held jointly by the brotherhood. Since then, as noticed above, such proprietary bodies, and the smaller proprietary bodies, such as joint families and households have all been undergoing a process of subdivision, and this process has in the recent Settlement culminated in a large number of partitions generally brought about privately in the case of family groups and by resort to legal procedure in the case of larger groups, with the result that the number of separate proprietary groups has been very largely increased; but the process is certainly not yet at an end, and where such a group is still joint, the shares regulating the interests of the different individuals within the group are jealously preserved to such an extent indeed that in many cases where one member cultivates more than his share of the joint land, he pays not only the Government demand on the excess land but also a *málikána* in the shape of rent to the other members. In many villages this practice is in force in the case of the cultivation of the *shámilát* or village common land of the village by a single member or family of the village brotherhood, but here again the tendency for what is legally mere cultivating possession to ripen into something of the nature of a right to possession, in the common opinion of the village, is apparent and areas of common land so cultivated (*hissadári kásht*) are, where no *málikána* is paid, regarded as little less than the absolute property of the cultivating brother.

Tahsil Sirsá.

The development of proprietary rights in the Sirsá Tahsíl proceeded on similar lines.

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The differences observable are due to the still more recent colonization of Sirsá and partly no doubt to the fact that the developing rights in the two tracts were not dealt with in the same Settlements nor by the same officials.

State of rights before British rule.

At the time that the territory comprised within the present Sirsá Tahsíl came for the first time under British influence there were only some thirty villages along the Ghaggar, and none in the sandy tract to the south nor in the Rohi or dry tract to the north. No sooner, however, had the shadow of British authority been cast on the tract, though its substance was not yet there, than the adjacent States of Patiála and Bikánir began to push their colonists into the Rohi and Bagar tracts successively, and the latter proceeded to found villages which they held subject to the payment of a share of the produce to the Ruler under whose auspices they had settled.

Demarcation of State boundaries.

The first step in the development of any landed rights was the demarcation of the jurisdiction of each State. This was accomplished between 1828 and 1838. The tract was then found to be more or less sparsely occupied by village communities collected into inhabited sites and cultivating and pasturing their cattle on the adjacent prairie lands, but such lands were not demarcated by any fixed and definite boundaries. The unit of administration was the inhabited site and not any precisely defined block of land. As in the southern tahsíls of the district, the joint right of the village community to the lands round their homestead was the first to claim recognition which was given in 1837 when these lands were defined and demarcated preparatory to the Revenue survey which took place in 1840-41.

Development of rights in *bhayáchárah* villages.

Within the village community there appear to have been two types of development. In the *bhayácharah* or brotherhood villages it proceeded on much the same lines as in the similar villages in the other tahsíls of the other district. Each individual family of the brotherhood cultivated such land as it needed. Where the Government demand was collected in kind, each such family paid the fixed share of its produce, and where it was paid in cash, the proportionate share due on its cultivation. The headmen or *lambardárs* in such villages although allowed certain perquisites, enjoyed no rights superior to those of the other members of the brotherhood.

Development in *boladári* villages.

In other villages, however, matters were different. In them the headmen had been from the first something more than the leaders of a band of colonists. Their position had been rather that of lessees from the State settling cultivators in the leased lands. The term of the original lease, whether granted by a Native State or by the British Government, implied that the

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lease was in their favour alone, and they from the first levied fixed rents from the cultivators (*boladárs*) which left them a margin of profit after the payment of the State demand, while all loss arising from the income of rents in any year being less than the amount of the State demand, owing to the absconding of cultivators or other causes, was borne by the *lambardárs.* But while the *lambardárs* were thus in a distinctly superior position, the cultivators were left in undisturbed possession so long as the customary rent was paid, and when a cultivator died the right to till his fields passed to his sons in equal shares.

Effect of first Regular Settlement.

Such was the state of matters when the first Regular Settlement commenced in 1852, and one of the tasks which the Settlement Officer undertook was the determination of the persons in whom were vested proprietary rights in the soil. In the *boladári* villages in which rent had been taken the *lambardárs* or *panchs* were probably correctly declared to be proprietors of the whole of the village lands and the cultivators settled by them were declared to be tenants. In the *bhayácharah* villages, however, matters were different, and if a declaration of proprietary right was to be made which should in any way fit in with the ideas of the people it should, as in the other tahsíls, have comprehended at least all the descendants of the original colonists so far as the lands actually cultivated by them were concerned. As a fact proprietary rights in the whole of the village lands were in the case of the *bhayácharah* villages, as in that of *boladári* villages, conferred upon the *lambardárs* or upon them and certain other individuals of the community who were for some reason prominent members thereof and the shares of the persons so declared proprietors were fixed in an equally arbitrary manner. The hardship in the case of the *bhayácharah* villages was increased by the fact that it was laid down that persons declared proprietors alone had the right to break up what had before been the common waste of the village.

Subsequent development.

The development of proprietary rights in *bhayácharah* villages was thus diverted from its normal course into one perhaps still more foreign to native ideas than that adopted in the other tahsíls. Since then it has proceeded in the same direction as in their case, *viz.*, towards a greater subdivision and disintegration of proprietary groups.

As will be noted below, a large measure of protection to tenant right was given in the first Regular Settlement, and this partly compensated the cultivating members of the community who had been ousted from their former position.

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The Settlement Officer proposed restrictions on alienation of the proprietary rights conferred, but these were not sanctioned by Government.

Common village property, income and expenditure, village cesses.

The common income of the village is an important element in its social economy. It is generally of three kinds: that realized from *ang-charai* or grazing dues, the proceeds of the *kudi* or hearth tax, and rent realized from persons cultivating portions of the common land of the village.

The old system of *chaubacha* has been already referred to. It was generally abolished at the Settlement of 1840-41, as being one which was productive of much oppression and hardship to the weaker members of the community. The system was continued in force in a few villages up to the Settlement of 1863, when it was finally superseded. In place however of the distribution of a portion of the revenue on the cattle and hearths or houses (*kudis*) of the village, the proprietors were allowed to realize fixed fees for grazing (*ang-charai*) and a hearth or house tax (*kudi*) at fixed rates. These two items of the common income are thus a survival of the old *chaubacha* which prevailed in the four southern tahsíls of the district. The grazing fees (*ang* or *bhunga*) are levied at various rates; the maximum are Re. 1 for a milch buffalo, 8 annas for a cow, 4 annas for a buffalo calf, and 2 annas for a steer or heifer. Plough bullocks are exempt from payment. In many villages where but little waste is left, the rates charged are half the above or less. In some villages, where the proprietors own a large number of cattle, they, as well as non-proprietors, pay the grazing dues, and in others only the non-proprietors pay. In any case the grazing fees form part of the common income of the village in which none but full proprietors, thus excluding *kadím kirsáns*, have any interest. In many villages the levy of grazing fees has been given up owing to the decrease in the area of waste available for pasture, but whether they are levied or not, all the inhabitants of the village, of whatever status, have a customary right to graze their cattle on the village waste.

The *kudi* or hearth tax is generally levied at the rate of Re. 1 per annum from those residents of the village who cultivate no land, and in many *bhayácharah* and in some *pattidári* villages from those who, while cultivating as tenants of a particular proprietor, are not occupancy tenants nor cultivate in the common land of the village. In *zamindári* villages the rate of the hearth tax is generally Rs. 2 per annum.

In *bhayácharah* and *pattidári* villages rent is, with a few exceptions, realized from non-proprietors who cultivate the *shámilat* land of the village; a large number of these are occupancy tenants, whose holdings have been excluded from

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partition. In many villages of the same kind, especially those in which there is a large area of common land much of which is cultivated by individual proprietors, the latter pay rent to the joint village brotherhood, and this forms an item of the common village income. *Kadím kirsáns* have no interest in this income. The right to extract crude saltpetre from the saline earth in the vicinity of the village site is often sold by the proprietary body, excluding the *kadím kirsáns,* for considerable sums which go to swell the village income. In *bhayácháráh* and *pattidári* villages where *pala* grows plentifully a fee of Re. 1 per house, called *darántı gandási* is levied for the right to cut the *pala,* or else the right to do so is sold to one or more residents of the village. *Dharat* or weighment fees are realized in only a very few villages.

Kadím kirsáns have no interest in the above kinds of income which, where there is much common village land, often amounts to a considerable sum. In such cases the total income is expended in payment of the Government demand, and the balance of the latter is realized by a *bách* on the proprietors under which, in the case of *bhayácháráh* and *pattidári* villages, each proprietor pays a sum proportional to the land revenue for which he is primarily responsible as recorded in the *jamábandi* of the village. Where the income is small, it is often divided among the full proprietors in proportion to the extent of their interest in the village common land, or is expended in some object of common utility to the village, such as the enlarging of the tank or the erection of a *chaupál,* or again some of it is occasionally expended in defraying part of the common incidental expenses of the village.

Village *Malbá.*

The incidental expenses falling on the village community, such as sums given in charity to beggars, or expended on occasions when a *pancháyat* visits the village, or in the entertainment of travellers, passing subordinate officials and others of a similar nature, are met from the *malba* fund of the village. The charges are in the first place advanced by the village Bania *Malbabardár* generally to the headmen and debited to the *malba* account of the village. The latter is, or is supposed to be, audited at the time of the kharíf instalment, or in some cases then and at the time of the rabi instalment also. The sum expended is then refunded to the Bania from the *malba* fund which till recently amounted to 5 per cent. of the Government revenue and was paid by all proprietors. Any deficit was made up by a further contribution (*barbácha*) levied sometimes where the hearth tax was not paid, at an equal rate on each hearth or house (*kudi*), and in other cases on each proprietor proportionately to the amount of land revenue for which he was primarily responsible, while any excess in *malba* income

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Village *malba*.

over expenditure was appropriated by the headmen. This was the theory, but in practice the *lambardárs* generally appropriated the whole of the 5 per cent. *malba* cess, and defrayed the actual expenses incurred by a contribution levied as above on the whole village or on the proprietors. In the recent settlement the 5 per cent. *malba* cess has been abolished, and for it substituted a system of audit in presence of the brotherhood, and levy of the actual sum found to have been expended either by a distribution at equal rates on hearths or houses where the hearth tax is not levied or by one proportional to the Government demand on each proprietor. The proceeds of the hearth tax where levied are often devoted to meeting the *malba* expenses.

In *zamíndári* villages the *malba* expenses are as a general rule incurred and defrayed by the resident tenants, and the proprietors, often non-residents, have no concern with them whatever.

The family rules of inheritance.

In dealing with the development of landed rights the family proprietary group has appeared as an important social unit in the evolution of individual proprietary right in the community. Another important social unit is the commensal group joint in residence and estate and which has a common hearth (*chúla*). The commensal group has among all agricultural communities an innate tendency to sub-divide. When the sons grow up they one by one marry, and after the father's death, or sometimes even before each one sets up a separate residence for himself, though it may be adjacent to or in fact a portion of the ancestral tenement. This is a process which probably comes into action as soon as a village community begins to exist. But the idea of a concurrent separation of proprietary rights in land is a much later stage of development and can in the nature of things only begin to act when the idea of individual as opposed to corporate property has to some extent emerged. In other words the disintegration of the proprietary group is considerably posterior in time to that of the commensal group, and in fact, as has been shown above, that of the former has in this district only now reached such a stage that it can be said that the proprietary and commensal groups are in a very large proportion of cases co-extensive. For the purpose of succession and property the family must be taken to have a wider meaning than the commensal group or even, as now sub-divided, the average proprietary group. It includes in fact all the agnatic descendants of a common ancestor of whom none are more than five generations or so distant from him. Property which has descended from such an ancestor is regarded as the *jaddi* or ancestral property of his descendants and, as will be seen below, is subject to certain restrictions which do not affect self-acquired property.

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Relatives who belong to the same commensal group as the o of property have no greater prospective interest in it on account than the relatives who are separate in estate.

Inheritance in all cases follows the rule of represent *i. e.*, if an heir who would have been entitled is dead, his heirs will succeed to his interest. The main object of rural cu in regard to present and reversionary rights in property keep it in the agnatic group or family, and thus in all but few cases only agnates can succeed.

The main rules of inheritance are as follows: Succe goes first to the sons and sons' sons, &c., per stirpes representation, *i. e.*, if a son has died the share whic would have taken goes to his sons and so on. If a son died leaving a widow, she takes a life interest in the share which would have come to him. The nearer male descendants do not thus exclude the more remote, but all share according to the position which they occupy in relation to the deceased. As between sons by different mothers, the usual rule is that the distribution is equal among all sons, *i. e*, *pagvand* or *bhaionbat*, and not by mothers *chundawand* or *máionbat*. In other words no regard is paid to uterine descent. The higher castes in town generally follow, however, the latter rule. In the absence of sons the widow takes a life interest in the deceased's estate, but where sons succeed she has a claim to suitable maintenance only. On the death of the widow, or in her absence, or on her re-marriage, the father, if alive, succeeds. This of course rarely happens, as it is not often that the son separates from his father during the latter's lifetime, and still less often does a separated son obtain a separate part of the family land on partition before his father's death. The father's succession is confined practically to cases in which a separated son has acquired land subsequently.

After the father the succession goes to the brothers and their descendants per stirpes and by representation; if a brother has died leaving a sonless widow, she takes a life interest in the share which would have gone to the deceased brother. In the absence of brothers or brothers' sons or widows the mother of the deceased takes a life interest similar to that of the widow. In the absence of any of the above the succession goes to the nearest agnate branch per stirpes and by representation.

Daughters and their issue have no customary right to succeed, they are entitled to maintenance and to be suitably betrothed and married.

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The group of agnatic relatives (*ekjaddi*) can be artificially increased by adoption (*god lena*). A man who has no natural son may adopt a person who will henceforth stand to him in the position of a natural son while losing all rights of succession in his own natural family. The adoptive son should be preferably a nephew (*bhatíja*), or if no nephew is available, then the nearest agnatic relative (*ekjaddi*) of a lower generation than the adopter who is. If there is none such then a sister's son or any member of the *gôt* may be adopted. The adoptive son is after adoption for all purposes a member of the adoptive family.

Gharjawai.

The *gharjawai* or son-in-law who has permanently taken up his residence in his father-in-law's house, which practically only happens when the latter has no son, though he is not in the position of an adopted son nor has any right to succeed, occasionally with the consent of the agnates may receive a prortion of his father-in-law's estate, generally a field or two. The *gharjawai* retains his full rights of succession in his own family.

Alienation of ancestral property.

The rules, whose object it is to prevent alienation of ancestral property out of the family, are no less strict than those which secure its succession therein.

A father cannot distribute the ancestral immoveable property of the family unequally among his sons; if he does, the distribution will be open to amendment on his death. A father will sometimes distribute his immoveable property equally among his sons during his lifetime and keep a share himself, which on his death will go to the son who has remained joint with him.

The alienation of immoveable property by an owner by way of mortgage or sale is, of course, common, but if done with the express object of defeating the prospective rights of sons or agnatic heirs it is open to recission. It is not open to objection if effected in order to pay off debts properly incurred or for other purposes necessary to the welfare of the family. The same of course also applies to alienation by a widow of property in which she has a life interest. Small gifts to temples or for religious purposes or to daughters' sons are generally maintained if not made with the object of defeating the rights of the agnatic heirs.

Family relations.

It will be well to notice the main principle underlying the nomenclature applied to different classes of agnatic relatives. It is that all persons in the same generation (*píri*) are considered equally distant in relationship without regard to degrees and are referred to by one name and the actual relationship

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can only be expressed by an additional periphrasis. Thus a grandfather and great-uncle who is in the same generation as the grand-father are both known as *dáda*, an uncle as well as an uncle's cousin as *chácha*, and a cousin and all in the same generation as the speaker as *bhái*. A brother is called *saga bhái*, while if a man wishes to make it clear that he is speaking of a cousin he calls him a *chácha ká beta bhái*. A cousin's son and a brother's son are both equally classed as *bhatíja* and a grandson and a nephew's son are both called *potra*.

The names of relatives by marriage and through females are very numerous and complicated. Some of the principal ones are collected below.

The persons related through the wife are termed as follows: *susra* (wife's father), *sás* (wife's mother), *sabal* (wife's brother), *sálhé* (wife's brother's wife), *sáli* (wife's sister), *sadhu* (wife's sister's husband). The above relatives through the wife are called collectively the *susrál* of the husband. The word primarily means the house of the wife's family. *Vice versâ* the same term is used for the collective kindred of the husband as connected by marriage with the wife. *Susra* is the husband's father and *sás* the husband's mother. *Jeth* is the husband's elder brother and *jethráni* is his wife. *Dewar* is the husband's younger brother and *dewuráni* is his wife.

The following names express the relations subsisting between the kindred of the wife and the kindred of the husband. *Samdhi* (son's or nephew's father-in-law), *mausa* (brother's father-in-law), *samdheta* (son-in-law's brother). The son's, grandson's or nephew's mother-in-law is called *samdhan*; and *vice versâ* a man's father, grandfather or uncle, or in short any agnatic relative of a higher generation are the *samdhan* of the man's mother-in-law as they are also the *samdhi* of his father-in-law. The brother-in-law of a son, grandson, or nephew is called *samdheta*, while the sister-in-law is called *beti* not *samdheti*. Conversely, the father, grandfather or uncle of a brother-in-law are called *mausa*. The collective agnatic kindred of the husband and wife are known to each other on either side as *samdhiyána*.

The following terms refer to the relations between the wife's kindred in a higher generation than herself and her children:—*Nána* (mother's father), *náni* (mother's mother). All other male agnatic relations of the mother in the same generation as her parents are known as *nana* to her children. The mother's brother is *mámú* and his wife *mámi*, the mother's sister *mausi* and her husband *mausa*. The mother's kindred in the same or a superior generation are known collectively as her children's *nansál*. A daughter's son or daughter are

known as *dhota* and *dhoti* respectively and the sisters son or daughter as *bhánja* or *bhánji*. The son or daughter of a female cousin who is herself called *bahin*, are also known as *bhánja* or *bhánji*.

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The general principle of the nomenclature, both in the case of agnatic relatives and of marriage connections, is that all in the same generation are described by the same term, the detailed connection being made clear if necessary by a periphrasis.

Special proprietary tenures, *Sukhlambars.*

There is a peculiar form of tenure in the Fatehábád and Sirsá Tahsíls which has arisen out of the *sukhlambari* grants made after the conclusion of the Pindari campaign in 1818, when the native army was largely reduced. The term *sukhlambar* is either a corruption of the word "supernumerary" or is an allusion to the fact that the grantees obtained their discharge (*lambar*) on easy terms (*sukh*). These grants were made to the officers and men of nine regiments of Rohilla Cavalry and Irregular Horse, one of which was a portion of the famous Skinner's Horse which were disbanded. The object aimed at was the colinization of the lately annexed tracts of Hariána and Bhattiána and perhaps to some extent the protection of the border by the establishment of a military colony on the Roman model.

A trooper's grant was 100 *bigahs* equivalent to 81 *bigahs* as now in use. The grants to officers were larger according to their rank; a risáldár's grant being 500, a jamadár's 250, and a dafadár's 140 *bigahs*.

The conditions of the grant were as follows:—

(*i*). That it should be enjoyed revenue free for three generations, including the grantee, in the direct line of male lineal descent from him.

(*ii*). If male issue in the direct line of the three generations failed within twenty years, the grant would be enjoyed revenue free for the remainder of the twenty years by the relatives of the grantee.

(*iii*). The proprietary right would remain with the grantee and his descendants for ever, but after the lapse of three generations the holder would have to pay land revenue. The grantee after receiving possession was to reside in the village.

The grants in Hissár began to be taken up at once and the process continued till 1845 when all further allotment of grants was stopped.

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Special proprietary tenures,
Sukhlambars.

Owing, however, to the unsettled state in which Bhattiána continued, the grantees did not apply for possession in that tract till 1837. From that date applications for possession were made constantly up to 1849 when all further allotments were stopped by order of Government. Many of the grantees were men from districts beyond the Jumna, and after receiving possession returned to their homes, leaving the cultivation in the hands of tenants. In 1850 the Lieutenant-Governor of the North-West Provinces held that the period of twenty years mentioned above ran from the date of obtaining possession and not from the date of the grant.

In 1852 a detailed inquiry into the nature of these grants appears to have been made in Hissár and a similar inquiry was begun in Sirsá in connection with the Regular Settlement.

The practice in regard to the succession to the *sukhlambari* grants has varied to some extent from the strict terms of the original grant, and the rules according to which the grants have been interpreted were apparently formulated in 1852. They are as follows:—

(*i*). The period of the grant is taken to be three *lives* and not three generations.

(*ii*). The eldest surviving male descendant in the eldest male branch of the original grantee's issue in existence succeeds until the grant has been held for three lives when it lapses.

(*iii*). During the currency of the grant the person in whose name the grant is recorded under the above rules enjoys the revenue thereof.

(*iv*). After the lapse of the grant the proprietary right vests in all those who are heirs of the *original* grantee according to the law applicable and not only in those of the last holder, and they are all responsible for the land revenue assessed after resumption.

A considerable number of the grants were forfeited for misconduct in the Mutiny and others are constantly falling in on account of lapse. In 1852 it was ruled that if the grantee did not cultivate his land it would be liable to resumption, but neither this nor the conditions of the original grant prescribing residence in the village have ever been enforced.

A large number of the non-resident *sukhlambars* have transferred their land on long lease and in many cases they have sold their proprietary right after resumption. A *sukhlambari* plot in the idiom of the district is known as "*chitti*" until it is resumed.

After resumption the proprietors of the resumed plot have only the status of *málikán kabza* without any interest in the common land of the village, if any. As a matter of fact, however, in villages held by *sukhlambars* or their heirs after resumption, there is practically no common land, as the interest originally granted to the *sukhlambar* was one in a specific plot alone and conveyed no joint right in any other plot.

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Special proprietary tenures, *Sukhlambars.*

The history of the development of tenant right in the district is in many respects similar to that of proprietary right which has been already dealt with. The development has been to a large extent artificial and marked fairly clearly by the idiosyncracies of early Settlement Officers. The germ of tenant right was, however, certainly to be found in this district even before the artificial development began.

Tenancy tenures, Rent,

It has been already pointed out that in the four southern tahsíls there were at an early period a large number of villages in which a single individual had influence and power and who arranged for the cultivation and paid the Government revenue. In those, which were to develop into the present *zamindárí* and *pattidari* estates, the status of tenant began first to come into prominence as the status of the farmer or lessee for Government began to develop into that of sole proprietor.

Tenant right in four southern tahsil, *Thekadari* villages.

In the brotherhood villages also there were a certain number of cultivators who, while admitted to most of the privileges of a member of the community, including contribution on equal terms to the village *bách,* were still not recognised in the full sense of the word as members of the territorial brotherhood (*bumbhái*). Such tenants, however, so long as they paid the village rate from year to year were never ejected, for, as in the case of *kadím kirsáns,* it was to the interest of the brotherhood to get as much land cultivated as possible and so to reduce the burden on each member.

Tenants in *bhayacharah* villages.

In the *zamindári* villages there seems to have been a distinction made at a very early stage between the cultivators who had been settled by the future proprietor at the first founding of the village, who had borne all the hardships incidental to a settlement in the uninhabited waste, who had dug the village tank and broken up the soil, and those who had come to the village and commenced their cultivation when this stage in the village history had been passed. The former were more indulgently treated by the proprietor than the latter: they paid a fixed rate of rent for the land which they cultivated, and the rate was lower than that charged in the case of the latter class of tenants; their tenure was more secure and they were not so liable to ejectment. In time the position of such tenants was still further strengthened,

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by the fact that the local Civil Courts generally refused to eject a tenant who had held continuously for twelve years at a fixed rent without any form of written lease. Thus at the time of the Settlement of 1842 tenants were roughly divided into three classes :—

Classes of tenants prior to first Regular Settlement.

(*i*).—Those who had held continuously for many years at a fixed rent and were not liable to ejectment in a Civil Court.

(*ii*).—Those who cultivated from year to year under fresh agreements.

(*iii*).—The tenants in brotherhood or *bhayácharah* villages who paid rent at the same rate (*shámil bách*) as the members of the brotherhood, and who so long as they paid this rate were never ejected.

The rents referred to above as paid in *zamindári* villages were in the majority of instances paid in cash, but in not a few cases, especially in the *sotar* land in the Ghaggar valley, kind rents were common.

Previous to the Settlement of 1840-41 the tenant had a so far distinct status that he was commonly called a *boladár* or one who held on a verbal agreement (*bola*). The term seems to have originated in, even if it was not confined to, the *zamindári* or *thekadári* villages.

At the Settlement of 1840-41 the three classes of tenants described above were classified as follows :—class (*i*), *boladár mukarrar shara bandbola* or *bil mukta*, *i. e.*, tenant paying for land cultivated at a fixed rate or rent, or paying for a fixed area of land at a lump rent ; class (*ii*), *boladár harsála*, *i. e.*, tenants who held on agreement renewed or renewable from year to year ; class (*iii*) *boladár shámiláti*, *i. e.*, tenants paying only the Government demand at the general *bách* rate for the village. The first and third classes were in practice not liable to ejectment so long as they paid the sums due from them, while the second class could be ejected, but owing to the desire to increase cultivation and the small value of land seldom were. The distinction between the status of the different classes of tenants was, however, one not based on any specified rule or law, but one observed in practice.

Treatment of tenant right in 1863.

In the Settlement of 1863 the question of definitely fixing the status of different classes of tenants and specifying the resulting rights and liabilities came up for decision, and it was then that the forms of tenant right in the four southern

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Treatment of tenant right in 1863.

tahsíls of the district were finally moulded. The ordinary division into tenants with and without right of occupancy was adopted and rules were framed by which to determine the class into which any particular tenant should fall. They were as follows :—

(*i*) Tenants who had had no continuous possession or who had not paid rent at fixed rates were declared to have no right of occupancy.

(*ii*) The tenants from whom proprietors had realised profits in the shape of rent were, if their possession dated from before the Settlement of 1840-41, declared to have ot right of occupancy, otherwise not.

(*iii*) Tenants in *bhayáchárah* villages who had paid at the village *bach* rates were, if their possession dated from before 1849, declared to have rights of occupancy, otherwise not unless the proprietors agreed to confer such rights on them.

Some of the Ghaggar villages had been exempted from the Settlement 1840-41 and had been subsequently settled in 1852, and the status of tenants as having or not having occupancy rights had then been fixed, and this status was of course not disturbed in the Settlement of 1863.

The above rules, however, only disposed of the question of status in villages where the tenants had never been in the position of proprietors. In villages which had been farmed for arrears or transferred by private contract and in which the original owners had sunk to the level of tenants the matter required special treatment. The principles adopted in such cases were as follows :—

(*i*) In villages which had been farmed for arrears of revenue the former owners when in possession were declared occupancy tenants. The same rule was observed in the case of villages which had been forfeited for rebellion or in which the owners had transferred the estate subject to their own right to cultivate land therein.

(*ii*) In the case of lands transferred in execution of decree the former owners were declared to have no rights of occupancy.

The Settlement of 1863 thus extended a large measure of protection to tenants and resulted in the creation of a large number of occupancy tenures. Owing to its late colonization

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and development and the comparatively large number of *zamindári* or *pattidári* estates in it a comparatively large proportion of the agricultural operations of the district is carried on by tenants and on their well-being the prosperity of the district largely depends and the early recognition of this has no doubt had a beneficial effect on its development.

Rents paid before Settlement of 1863.

The payment of rent has of course been customary in *zamindári* and *pattidári* villages since the recolonization of the four southern tahsíls, but in *bhayácharah* villages no rent in excess of the village *bách* rate was taken at the Settlement of 1840-41, nor in fact till the Settlement of 1863.

Rents fixed in *bhayacharah* village at Settlement of 1863.

The then Settlement Officer appears to have thought that a certain amount of *málikána* should be received by the proprietors; and probably proprietary right had been sufficiently defined and the value of land had risen sufficiently to induce proprietors to exercise this mark of proprietary right. Very few suits were filed on this ground and in nearly all cases the proprietors and tenants by mutual agreement fixed a *málikána* of from 25 to 50 per cent. above the Government demand. Here then we find the status of tenant and that of proprietor fully distinguished and the subsequent increase in the value of land and of agricultural produce has brought the distinction into greater prominence.

Subsequent development of tenant right and rise in rents.

In the Settlement of 1863 not much distinction appears to have been made between the rents paid by occupancy tenants and tenants-at-will, so far as the action of the Settlement Officer was concerned. Gradually, however, as the value of land increased owing to increase of population and a rise in the value of agricultural produce the proprietors began to be fully alive to their own interests, and to enhance the rents of tenants-at-will and to preserve the distinction between land in which tenants had a right of occupancy and land subsequently broken up in which they had none. The great majority of the tenants of the district pay cash rents, kind rents being confined mostly to the flooded *sotar* lands where outturn is precarious and which are held by an unthrifty class of cultivators and to lands irrigated by the canal. The rise in cash rents thus came gradually to affect a large majority of the tenants-at-will in the four southern tahsíls of the district, especially those in *zamindári* villages. Many of the occupancy tenants had since Settlement broken up fresh land in which they had no occupancy rights, and this land was a necessity to them as the area held in occupancy tenure was not sufficiently large to support their families. This acted as an inducement to them to accept higher rents, but this has not been done without a struggle. For several years past there have been yearly a large number of ejectment proceedings instituted

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Subsequent development of tenant right and rise in rents.

by landlords; and tenants-at-will having come to know full well the value of occupancy rights have freely disputed their liability to ejectment and claimed such rights. Landlords again were anxious in face of the extensive grant of occupancy rights at the previous Settlement and in view of new legislation to establish the status of their tenants as one without occupancy rights and so proceeded to eject them. The progress of the Settlement has now settled doubts as to status, and tenants-at-will are generally accepting a rise in rent consequent on enhanced assessment.

The cash rents paid in the tract with which we are dealing are very generally paid on area held whether sown or not, this is called *lagán khari pari*. Kind rents are taken either by a fixed share of produce (*batái*), very commonly one-third, together with a certain number of sérs per maund as *serina*. The fees in kind to *kamíns* are given out of a small quantity which is left out of the division. Any balance left after these are paid is again divided. Another not uncommon form of rent is that taken by appraisement in cash of the landlord's fixed share of the crop; this is called *kankut*. In a few cases cash rents are paid by rates on area sown, the rates sometimes varying with the crop (*kasht harsála* or *jinsi*).

The principles upon which the individuals who were declared proprietors in the Settlement of the Sirsá Tahsíl in 1852 were selected have already been noticed at length. Such persons were declared sole proprietors of their own holdings and joint proprietors of the common waste of the village. All other cultivators in the village sank to the level of tenants (*asámís*).

The loss of their incipient proprietary rights by many proprietors in the *bhayácharah* villages was to some extent compensated by a wholesale creation of occupancy tenures. Practically all tenants, except those who had settled in a village very recently or who occupied a distinctly inferior position, were made occupancy tenants in the Settlement of 1852-63, all other tenants being declared to be tenants without rights of occupancy. This was the case both in the *bhayácharah* and in the *boladári* villages. The rents of the occupancy tenants were also fixed so as to leave the proprietors in *bhayácharah* villages a profit (*málikána* or *biswahdári*) of five to ten per cent. on the land revenue after paying the revenue and cesses due, and of 50 to 100 per cent. in *boladári* villages. In the latter the proprietor paid cesses out of his *málikána*.

The result of the Settlement proceedings was that 66 per cent. of the area cultivated at the time was held by occupancy tenants, 27 per cent. by tenants-at-will and only 7 per cent. by proprietors. After Settlement the tenants rapidly extended

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their cultivation at the rates fixed at Settlement and the proprietors of course made no objection as the greater the area of land brought under cultivation (*nautor*) the larger were their profits. This state of things continued till the Settlement of 1879-83 drew near, when the increased competition for, and the consequent increased value of, land induced proprietors to stop new cultivation except at higher rents and to demand higher rents for land which had been brought under cultivation since Settlement. The tenants in the expectation of a further grant of occupancy rights at Settlement refused to pay higher rents and the consequence was a larger number of ejectment proceedings under the Tenancy Act of 1868. These the tenants met with claims for occupancy rights, but the Act in question gave no substantial support to such claims, and after a proposal for special legislation had been negatived the tenants' claims were in the great majority of cases rejected and in respect of lands brought under cultivation after 1868, the tenants had to pay the proprietors' demands or be ejected and such a step would have brought many a tenant, whose occupancy holding conferred at the previous Settlement was not large enough to support him and his family, into the greatest difficulties.

Defeat of the tenants.

Agricultural partnership or *lánas*.

Except where land is irrigated by the canal or from wells or by floods from the Ghaggar or Joiya, the whole agriculture of the district is dependent on the rainfall and is of a simple character not requiring any such large expenditure of capital or labour as would render it necessary for different cultivators to club their resources together with a view to efficient tillage and cultivation. The agricultural partnership (*lána* or *sajji*) is therefore comparatively rarely found, and is confined to the irrigated tracts mentioned above.

Several *chulas* or commensal groups will combine their ploughs and oxen in order to cultivate the land owned by one or more of the *chulas* or will take on rent land owned by some other family. The share of each *chula* in the produce of the land so cultivated will depend on the number of bullocks and men contributed to the association. Each man and each bullock represent one share, the man's share being called *ji-ka-hissa*. The share of a woman or a labourer employed for minor operations, such as weeding, is called *khurpi-ka-hissa*; *khurpi* meaning a hoe. Where each *chula* contributes a bullock as well as the labour of one man the *lána* is termed *adhalia* and the share of such a *chula* is taken as the unit; where no bullocks are contributed by the members of the *lána* but procured elsewhere it is called *chauthía* and the unit is then the *ji-ka-hissa* or man's share.

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Agricultural partnership or *lánas.*

In the case of well irrigation in the Bagar tracts of the Bhiwáni Tahsíl the distribution is made on the number of bullocks required to work the *láo charsa* or rope and bucket. For each *láo* four pairs of bullocks are required, neither more nor less, and the share of each *chula*, which contributes one pair with the labour necessary to work them, is called *chauth* while if only one bullock is contributed the share is called *athwál.*

The lands on which *lánas* are employed are generally cultivated with the Rabi crop, except in the case of rice on the Ghaggar, and rent is paid by *batái.* The owner of the soil first takes his share of the produce as *batái* rent even if he is himself a member of the *lána*, and the balance is then divided among all the *chula* which have contributed to the *lána* according to any one of the above unit shares which may be applicable.

LAND REVENUE.

Four Southern Tahsils.

Native land revenue system.

The attempt which has been already made to sketch the history of the tract now included within the Hissár District prior to the establishment of British rule will probably have made it clear that there was no room for any definite land revenue system under native rule. It may be taken as a leading principle that the larger part of the land revenue which reached the former Native rulers of the tract was in the form of the proceeds of forays by bands of armed men.

So far as there was any system the demand was assessed in kind at a very variable proportion of the gross produce of the land. The State did not, of course, concern itself with the distribution of its demand inside the village community, all it looked to was the realization of that demand from the community as a whole.

For many years prior to the British annexation the tract included within the district had been practically a deserted waste, and there were neither cultivators to pay revenue nor crops wherewith to pay it, nor any ruling power to collect it.

Summary Settlements.

When first the attention of the British Government was seriously turned to Hariána, in 1810, the country, with the exception of the sub-division (*pargana*) of Hánsi and a few of the larger villages in other parts of the district, was either lying waste, or if occupied was held on a precarious tenure by recent settlers, unattached by ties of asso-

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ciation to the soil and ready to fly, at a moment's notice, beyond the border. In Hánsi even, where the effects of the *chálisa* famine had been less severely felt, the inhabitants were mostly found crowded together in masses in the larger villages, where they had betaken themselves for the sake of mutual security. The smaller villages were completely deserted. The change of rule, however, attracted large numbers of immigrants, principally from Rájpútána, and the population rapidly increased while in Hánsi the people began to leave the large villages and spread themselves once more over the face of the country re-occupying their old homes.

It was not, however, till 1815 that any attempt was made to bring the district under a land revenue settlement. In that year a settlement for ten years was effected by Mr. W. Fraser. This was followed by a five years' settlement made by Mr. Graham in 1825. The latter corresponded with the general settlement of 1822 in the provinces to the east of the Jumna. In 1830-31 a third settlement for ten years was effected. No information is forthcoming as to the basis of these settlements. The assessments can have been but little more than guesses as there can have been few, if any, collections made under Native rulers to supply any standard.

The area dealt with in these settlements corresponded more or less closely with the area now included in the four southern tahsíls of the present district with the exception of the Náli circles of the Fatehábád Tahsíl and the Budhláda *iláqa*.

The following table gives statistics of the demands of the first three settlements:—

	Rs.
Highest *jama* of the first 10 years' settlement ...	4,25,182
Do. do. 2nd 5 do do. ...	4,75,421
Do. do. 3rd 10 do. do. ...	4,98,697
Average do. last five years of 3rd settlement	4,88,609

The demand of the first settlement from 1815-1825 was so high that it exceeded by almost 20 per cent. the revenue which has in 1890 been fixed for the same villages; but high though it was and though the actual collections seem to have decreased the demand was increased in the second and

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third settlements to such an extent that the assessment fixed for the same tract in 1890 is 32 per cent. less than the average demand for the last five years of the third settlement, *viz.*, Rs. 4,88,609.

In 1840 the previous assessments of the district were revised at the First Regular Settlement effected by Mr. Brown. In that year he assessed the tract at Rs. 4,47,315, a reduction of Rs. 41,292 below the average demand of the previous five years or 8·4 per cent. This assessment was not maintained for reasons which may best be given in Mr. Brown's own words. In reporting on the settlement effected, he wrote as follows: "On reference to the record of past years, the balances of the district for the last 15 years which had been either remitted, or proposed for remission on account of bad seasons or had accrued from other causes appeared as per margin.

Years.	Jama.	Balance.	REMARKS.
	Rs.	Rs.	
1233 ...	4,51,916	...	
1234 ...	4,50,386	19,247	
1235 ...	4,59,624	5,660	
1236 ...	4,67,113	25,312	
1237 ...	4,73,524	46,796	
1238 ...	5,17,434	2,78,960	The balance partly owing to a bad season and partial failure.
1239 ...	4,60,359	8,367	
1240 ...	4,69,284	2,23,870	
1241 ...	4,77,658	4,28,205	A total failure and famine.
1242 ...	4,77,127	8,137	
1243 ...	4,85,678	2,50,317	A bad season and partial failure.
1244 ...	4,91,337	12,306	
1245 ...	4,88,377	3,63,141	An almost total failure.
1246 ...	4,86,718	1,62,225	A partial failure throughout the district.
1247 ...	5,03,013	64,079	

NOTE.—To the above 15 years may be added the year 1232 F. S., when the failure was also so total that not a fraction of revenue was collected, the whole having been remitted, and the last year 1248 F. S., when a balance equal to that of 1247 F. S., accrued from a bad season and partial failure.

"From this return it appears that out of the 15 years seven were years of total or partial failures attended each year by heavy balances amounting to annas 8 pies $3\frac{1}{4}$ on the *jama* of the whole seven or if the antecedent and succeeding years of 1232 and 1248 F.S. be added, that nine years out of the 17 were marked by the same recurrence of casualties of seasons.

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Summary Settlements.

A portion of the balances of 1236 and 1237 F. S. will also be found to be ascribed to the same cause, and probably justly, but there was no general failure in these years. The return if exhibited for the same period in the form inserted in the *pargana* remarks will stand as follows:—

Average *jama* of 15 years from 1233 to 1247 F. S., inclusive.	Average collection for the same period of 15 years.	Average *jama* of ten years from 1238 to 1247 F. S., inclusive	Average collection for the same period of ten years.	Average *jama* of five years from 1243 to 1247 F. S., inclusive.	Average collection for the same period of five years.
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
4,87,576	3,50,862	4,93,653	3,05,735	4,88,609	3,20,610

If therefore the results of the last five, ten or fifteen years were to be assumed as the probable or possible outturn of the ensuing corresponding periods, and as the district will always be exposed to these casualties more or less, there is no reason why they should not be, it will be obvious that the lately revised demand of Rs. 4,47,315 would have been either above or below the mark, above the means of realizations in an indifferent season, and below what has been realized up to a late period with a trifling balance in a good one. The remission would have probably continued at the same rate and scale as before, and if remissions were allowed in some years, the State would fairly be entitled to a higher scale of revenue in others, than that assessed. But apart from these considerations, arguments can scarcely be needed to prove that a system of revenue which makes a balance on account of casualties the rule, and a steady enforcement and collection of the demand almost the exception, must be grossly unsuited to the condition and circumstances of the part of the country in which it is maintained. Without entering into details it may be sufficient for me to state from my own experience as well as from the past fiscal history of the district, that these repeated remissions have had mischievous effects on industry and improvement, and that when the method in which they were unavoidably estimated and carried into effect in each year comes to be examined in detail, it will be found to have been a mere juggle between the Tahsíl Officers and the people. It is not to be inferred from this, that the several remissions were uncalled for or unnecessary. The people would not pay their full revenue at its former standard in a deficient season. No means have hitherto presented themselves in that part of the country for compelling them to do so or for preventing the general or partial abandonment of the district, and their elopement

into the Foreign States on the frontier, which a strict enforcement of the demand on such an occasion would have assuredly given rise to, and the several local Revenue authorities throughout this period have accordingly found themselves under the necessity of giving in, in succession, to a system which no one of them could possibly have approved of. The only remedy which presented itself for this state of things for the future period seemed to be a free and full descent in the scale of revenue demand on the part of the Government to a standard sufficiently light to cover these casualties of season as far as they can be provided for by ordinary calculation and the substitution of an average of profit and loss for the State as well as for the people in the place of nominal demand and irregular remissions. The average collection of the last ten years from 1238 to 1247 F. S. appeared a fair basis to proceed upon in forming this estimate. In the ordinary run of chances, the advantage in it lay altogether on the side of the people, as the period in question comprises two disastrous years of almost total failure, five years of general failures, varying in their extent and magnitude, and only three in which the full revenue was realized with comparatively trifling balances, a succession of casualties which are scarcely likely to be crowded into any similar succeeding period. It may also be borne in mind that the total revenue demand for the district during this period as a whole was far from being high or exorbitant although in its parts it stood greatly in need of equalization.

"In the preceding paragraph the averages for the whole district are given. As the canal villages were necessarily excluded as a class from the calculations preliminary to the second revision of settlement, a similar return of averages for the *bárání* portion of the district alone is subjoined.

1	2	3	4	5	6
Average *jama* of 15 years from 1233 to 1247 F. S., inclusive.	Average collection for the same period of 15 years.	Average *jama* of ten years from 1238 to 1247 F. S., inclusive.	Average collection for the same period of ten years.	Average *jama* of five years from 1243 to 1247 F. S., inclusive.	Average collection for the same period of five years.
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
4,11,639	2,90,055	4,15,581	2,47,979	4,11,947	2,55,948

First revised *jama* exclusive of the canal villages Rs. 3,49,416.

"In the course of the distribution of the sum in the 4th column on each *pargana* a surplus of Rs. 10,276 or 4 per cent. over and above the sum total of ten years average collections remained in the sum total of the *pargana jamas*,

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and as the furthest necessary limit of liberal reduction had been reached in the latter, the demand was ultimately and finally fixed at Rs. 2,58,255 being at a reduction of 37¼ per cent. below the average standard of the last five years.

"The principles followed in the *parganawár* and *mauzáwár* distribution of this demand are noted in the *pargana* remarks severally. The result of the 2nd revision for the *báráni* portion of each *pargana* is subjoined.

1	2	3	4	5	6	7
Pargana.	Average *jama* of last five years.	First revised *jama.*	Second revised *jama.*	Average collection of last ten years.	Excess percentage above column 5 in the second revised *jama.*	Decrease of percentage below column 5 in the second revised *jama.*
	Rs.	Rs.	Rs.	Rs.	Rs. a.	Rs. a.
Hánsi ...	1,25,823	97,265	66,854	72,568	...	7 14
Toshám ...	88,153	66,675	52,285	55,345	...	5 8½
Sewáni ...	35,229	24,325	19,398	20,492	...	5 5½
Bahál ...	8,605	5,575	5,000	5,098	...	2 0
Barwála ...	30,190	34,820	23,650	18,871	25 5½	..
Hissár ...	89,539	73,576	54,798	55,415	...	1 1¾
Agroha ...	18,865	27,650	20,175	10,428	93 8	...
Fatehábád ...	15,543	19,530	16,095	9,762	64 14	...
Total ...	4,11,947	3,49,416	2,58,255	2,47,979	4 0	...

Former five years' average demand for the district.	First revised demand for the district.	Second revised demand for the district.
Rs.	Rs.	Rs.
4,88,609	4,47,315	3,80,200

Being a reduction of Rs. 1,08,409 or 22½ per cent. below the five years' average *jama.*

"The assessment of the canal villages having at the same time undergone alteration, the demand for the whole district stands as per margin."

Mr. Brown's settlement dealt with practically the same area as had been dealt within the previous settlements. From this were excluded the whole of the present Náli circles of Tahsíl Fatehábád formerly in Tahsíls Fatehábád and Barwála, the Budhláda *iláqa* and certain villages in Tahsíls Bhiwáni and Hánsi which will be dealt with below ;—

Settlement.	Bhiwani Tahsil.		Hansi Tahsil.			Hissar Tahsil.				Barwala.	Fatehabad Tahsil.		Total Tahsil Bhiwáni.	Tahsil Hánsi.	Tahsil Hissár.
	Bágar.	Western Hariána.	Eastern Hariána.	Western Hariána.	Canal.	Bágar.	Western Hariána.	Eastern Hariána.	Canal.	Hariána.	Bágar.	Hariána.			
First, 1815-24 ...	80,149	18,755	77,006	59,387	57,975	61,593	7,502	19,122	14,494	20,389	9,933	1,925	98,904	194,368	41,118
Second, 1825-29 ...	85,285	19,537	77,784	50,020	55,690	79,409	14,225	28,955	21,027	25,543	1,540	5,280	104,822	183,494	64,207
Third, 1830-39 ...	80,787	22,072	79,432	45,980	60,398	71,429	16,595	32,828	24,879	32,723	19,594	6,850	102,159	185,810	74,302
Average 5 years, 1835-39.	79,416	22,072	77,240	44,817	58,731	78,153	16,475	32,780	24,327	32,705	18,633	6,830	101,488	180,788	73,492
First revised demand, 1840.	57,160	18,830	62,431	31,770	78,970	58,495	12,590	31,236	22,729	26,150	23,040	6,680	75,990	173,171	66,555
Second revised demand, 1840.	46,135	13,930	43,230	23,520	99,080	45,648	10,335	21,168	23,980	...	...	...	60,065	165,830	55,483
Settlement of 1860-63.	40,240	11,800	41,289	20,992	79,528	40,433	10,203	21,118	18,131	32,875	25,388	7,762	52,040	141,739	49,452

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In the appended table the highest demands of the first three settlements and the demand of the Settlement of 1840 are collated and the demand fixed in the Settlement of 1860 is added for comparison. The table is drawn up by assessment circles as now constituted and not by the old *parganas*. The remarks made by Mr. Brown already quoted and the table now given will show how excessive, judged by the standard of subsequent assessments, the three early assessments of the district were.

Working of the Summary Settlements.

Their working was, as would be expected, most unsatisfactory. The demand was so exorbitantly high that balances were the rule and full collections the exception, and the frequent remissions demoralized both the officials and the people. There had been a rush of immigrants when a settled Government was first established in the tract under our rule and the district was for a long time a place of refuge when disturbances took place in the neighbouring States. Cultivators had increased rapidly, especially in the Bhur or Bágar tracts. The demand was fixed with but little consideration of the casualties of the season so common in this district, and when in bad years the cultivators were pressed for revenue they moved off into the Native States from which they had originally come.

Taking an average over 15 years from 1825 to 1839, figures given in the extract quoted above from Mr. Brown's report show that collections fell short of the assessment by 28 per cent.

The following statement gives details of the working of the second and third settlements in various tracts. The statement is drawn up by old *parganas* and not by the present assessment circles which have been used in the table given on the last page.

TAHSIL.	Pargana.	Average demand for 15 years before 1840.	Average collections for do.	Average demand for 10 years before 1840.	Average collections for do.	Average demand for 5 years before 1840.	Average collections for do.
Bhiwáni ...	Bahal ...	9,076	6,672	8,615	5,098	8,605	5,362
	Toshám ...	88,480	65,036	88,484	55,345	88,135	61,070
	Total ...	97,556	71,706	97,099	60,443	96,740	66,432
Hánsi	...	1,29,002	88,244	1,27,721	72,568	1,25,823	69,883
Hissár	Siwáni ...	36,105	25,214	35,832	20,492	35,229	20,422
	Hissár ...	88,092	63,578	89,768	55,415	89,539	55,725
	Total ...	1,24,197	88,792	1,25,600	75,907	1,24,768	76,147
Barwála	Barwála ...	27,700	20,216	30,246	18,871	30,190	19,900
Fatehábád ...	Fatehábád ...	...	...	15,905	9,762	15,543	11,830
	Agroha ...	17,906	11,355	19,010	10,428	18,865	11,770
	Total ...	...	...	34,915	20,190	34,408	23,600

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The assessment was in fact a farce. No means of enforcing payment from the then shifting population ever ready to fly beyond the border existed if in any season they found the British money rates press more heavily than the collections in kind made by the neighbouring Native States. The collection of the revenue, in fact was, as the Settlement Officer of 1840 expresses it, "a mere yearly juggle between the Tahsíl Officers and the people." In the sandy tracts to the west, another cause tended to cause fluctuations of revenue. The soil, though productive in good years, and especially after having been fallow for several years, is very easily exhausted. The settlers from Bikáner would at first plough up every acre, leaving not a corner of their allotment uncultivated. This would continue for a few years, until the land was exhausted, and then the Bágrís would leave their villages and seek a new settlement elsewhere, sure of finding waste land on every side only waiting to be brought under cultivation. On this subject Mr. Brown wrote in 1840 thus:—"The usual fate of the Bhur tracts throughout Upper India is observable in this (Toshám) and the three other older established *parganas* of this class in this district (Siwáni, Bahál, Hissár). The emigrants finding a soil which had lain fallow for very many years previously, and being encouraged by a succession of favourable seasons ploughed up every available *bigah*. The soil being easily exhaustible, began then to fail them, and the inhabitants to desert under the increasing pressure of the revenue demand, which desertion had rapidly increased, since new tracts of fresh land were thrown open to them by the gradual occupation of Agroha and Fatehábád."

First Regular Settlement.

Upon the state of things the First Regular Settlement of the land revenue was commenced in 1839-40 by Mr. Brown. As has been already stated he first fixed a demand of Rs. 4,47,315 based on the average demands of previous years. But as shown in the extract from Mr. Brown's report already quoted, in the course of his investigations he became convinced of the impossibility of assessing the country so highly and that owing to the nature of the soil and climate, and the character of the people, heavy balances were inevitable except under circumstances which experience had shown to be most exceptional. In fact Mr. Brown's first assessment was followed at once by a partial failure of crops and the new demand fell into balance immediately to the extent of some 14 per cent. He accordingly again revised his assessments with a view to reducing them in *báráni* villages basing his calculations this time not on previous average demands but on previous average collection. At the same time the assessments of the canal villages were raised, the previous ones having been made as if no canal irrigation existed.

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First Regular Settlement.

The following table shows the general result of Mr. Brown's assessments as announced :—

	Average demand of 10 years, 1830-39.	Average collections of 1830-39.	Average demand of 5 years, 1835-39.	Average collections of 5 years 1835-39.	1st revised demand 1839.	2nd revised demand 1840.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Báráni villages ...	4,15,581	2,47,979	4,11,947	2,55,948	3,49,416	2,58,255
Canal villages ...	78,072	57,756	76,662	64,662	97,899	1,21,945
Total ...	4,93,653	3,05,735	4,88,609	3,20,610	4,47,315	3,80,200

The estimate for the *báráni* villages was Rs. 2,47,979, but in distributing the demand the total assessment for those villages came out at Rs. 2,58,255 being 4 per cent. over the actual average collections of the previous 10 years and less than one per cent. over those of the previous five. The new demand was 37 per cent. under the old demand.

The canal villages.

In the villages irrigated from the Western Jumna Canal Mr. Brown raised the demand far above the previous average collections and even 50 per cent. over the previous demand. As noted above those villages had been previously assessed as if no canal existed, and it was only at this settlement that a share of the large profits made on the irrigated lands was claimed for Government. Care was taken to base the demand on the area actually irrigated from year to year, but the revenue rate was fixed with regard to the revenue paid in the Rohtak District upon sugarcane and other rich crops. The demand was in all probability far in excess of what the villages should have been assessed at.

In the table given on page 238 Mr. Brown's final assessments for the various parts of the district have been given in detail.

The following table shows the rates of incidence per acre of these assessments on the areas cultivated at that

The canal villages.

time and the *málguzári* areas :—

TAHSIL.	Old *pargana.*	Modern assessment circle.	Incidence per acre.	Incidence per acre *málguzári.*
			Rs. a. p.	Rs. a. p.
Bhiwáni	Bahál	Bahál Bágar ...	0 4 8	...
	Toshám	Amrain	0 5 4	...
		Bágar Western Hariána	0 6 8	...
Hánsi	Hánsi	Hariána	0 9 4	...
		Canal	2 10 7	...
Hissár	Siwáni	S. Bágar	0 5 0	0 3 1
	Hissár	N. Bágar and Hariána.	0 5 2	0 3 9
		Canal	2 13 5	...
Barwála	Barwála	Hariána	0 9 2	0 2 10
Fatehábád ...	Bágar ...	Bágar	0 5 4	0 2 3
	Agroha ...	Bágar and Hariána.	...	0 2 1

The *parganawár* assessment in 1840.

The table given in the extract quoted from Mr. Brown's Settlement Report on page 237 shows the assessments made by him for each of the *parganas* then in existence. The table on page 238 exhibits the same assessments arranged by the modern assessment circles. It will be well to make a few remarks regarding Mr. Brown's *parganawár* assessments.

In *pargana* Toshám, which corresponded with the present Western Hariána and part of the Amrain Bágar circles of Tahsíl Bhiwáni, Mr. Brown fixed his assessment at 14 per cent. below the average collections of the last five years, and in *pargana* Bahál corresponding with the present Bahál Bágar and part of the Amrain Bágar circles of Bhiwáni, at 7 per cent. below the same average.

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The *parganawár* assessment in 1840.

In regard to *pargana* Hánsi Mr. Brown wrote that scarcely a third of the tract was cultivated, that population had decreased by emigration, and that, after allowing for inferiority of soil and produce, the tract was not in a prosperous state. This he ascribed mainly to the unsettled nature of the people, who on the occurrence of bad seasons, or on pressure brought for the payment of the revenue, moved off with all that belonged to them into the neighbouring Native States; also the excessive demand of the first settlement which caused a high demand in all succeeding settlements, and to the vicious revenue system which prevailed. Mr. Brown reduced the demand by 47 per cent. and fixed it at 8 per cent. below the average collections of the previous 10 years and 4½ per cent. below the average collections of the previous five.

The Siwáni *pargana* corresponding to the modern Southern Bágar circle of Hissár was for the most part a tract of light sandy "bhúr." Mr. Brown's remarks on this kind of soil have been already quoted, and in this *pargana* Mr. Brown assessed at 45 per cent. below the previous demand and less than 1 per cent. under the average collections of the previous 10 years and 5 years.

In *pargana* Hissár, which corresponded to the modern Northern Bágar and Hariána circles of Hissár inclusive of the canal tract, Mr. Brown found that the population was composed principally of Bágri settlers and other foreign immigrants who occupied its waste lands on the resumption of the country by the British Government. It was the *pargana* last abandoned after the famous *chalísa* famine and the first re-occupied, and it contains more traces of its original inhabitants of the Jat and Ranghar caste than the other *parganas* except Hánsi, the inhabitants of which as a body maintained their footing throughout. In 1843 the cultivation was half the total area; the first demands had been comparatively light as compared with Hánsi, and the tract had advanced in prosperity more steadily. The collections had been made with little difficulty and for those times the balances which amounted to about 37 per cent. of the demand were considered trifling. The new revenue was therefore bassed on the collections without any further deduction such as was given in other places.

In *pargana* Barwála corresponding to the Hariána circle of the late Barwála Tahsíl, about one-third of the area was cultivated in 1840 and the population was very sparse as there were few foreign settlers. The revenue demand of former settlements had been very moderate, and in striking

Land Revenue.

The *parganawár* assessment in 1840.

constrast to the Hánsi Tahsíl; and the balances amounted only to one-third of the demand.

Average demand for 15 years prior to 1840.	Average collections for this period.	Average demand for 10 years prior to 1840	Average collections for this period.	Average demand for 5 years prior to 1840.	Average collections for this period.
Rs.	Rs.	Rs,	Rs.	Rs.	Rs.
27,700	20,216	30,246	18,871	30,190	19,900

Having regard to the progressive nature of the tract Mr. Brown assessed the revenue at 22 per cent. below the average demand of the past 5 years, but 25 per cent. over the collections of the past 10 years.

Of the Fatehábád *pargana*, corresponding to the present Bágar circle of Fatehábád, Mr. Brown wrote that it consisted of the lightest quality of *bhúr* or loose sand; but the revenue demand of former settlements had fallen far short of the rapid increase in population and in cultivation and was felt as a very moderate demand. Mr. Brown, while taking into consideration the probable deterioration of soil in a *bhúr* or Bágar tract, raised the new demand to 4 per cent. over the demand of the previous 5 years and to 65 per cent. over the collections of the previous 10 years; and he considered that this demand still left the tract underassessed with reference to its capabilities, and the certainty of their being speedily taken advantage of.

The Agroha *pargana* included the present Hariána circle of Fatehábád and also some villages in Tahsíl Hissár. Settlers had resorted to the tract in any numbers only within the 15 years before 1840; and there had been a rapid improvement, so that the revenue demand was greatly below the scale of assessment of similar parts of the district. The tract lay between the older settled *parganas* to the east and the extensive waste tracts in the Bhatti territory to the west; and Mr. Brown fixed the new demand as a medium between the higher assessment of the former and the very low terms which must necessarily prevail in the latter. He did not base his demand on the collections, as remissions had been given without consideration of the moderation of the demand. He fixed it at 94 per cent. over the 10 years' average collections and 7 per cent. over the average demand of the previous 5 years.

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Orders on the First Regular Settlement.

The sanction of Government to Mr. Brown's settlement was given in 1845 by an order from which the following is an extract: "The very large reductions made in this district were most wise and successful. It was vain to expect in such a country and such an arid climate that a high rate of assessment, which was paid for a few years when the surrounding country was in a distracted state and the *pargana* for the time a place of refuge for the neighbourhood and when the soil was fresh and peculiarly productive, should be maintained when the introduction of order and settled rule in the vicinity withdrew a part of the population and when the soil had become exhausted. There is every reason to believe that the lightness of the present assessment will tend to fix the population, giving them habits of industry and application, and will confer on landed property a value that has long been unknown. The principles on which Mr. Brown fixed his assessment appear so fair and liberal that his *jamas* should not be reduced except on proof of some permanent error or miscalculation."

Such was the first settlement worthy of the name which Hariána received at the hands of the British Government. The expectations entertained about it were fully realized. At the time the people considered it fair and moderate and the memory of "Brun Sahib" is yet invoked by the zamíndár who wishes to impress on one the impossibility of any enhancement. He is looked back to with great respect as the first who conferred a definite title to land and confirmed it by a fair assessment of revenue.

Transferred villages.

Out of 664 villages at that time in the four southern tahsíls of the district as now constituted Mr. Brown settled 442. The parts not settled by him were as follows:—

(i) Twenty-four villages added to the district from Rohtak in 1861.

(ii) The Náli circle of the old Barwála Tahsíl.

(iii) The Náli circle of the old Fatehábád Tahsíl. These two circles now form the Tohána Náli and Rattia Náli circles of the new Fatehábád Tahsíl.

(iv) Twelve villages received from Jhind in 1861.

Of the first group 18 villages (now 22 estates) are in the Bhiwáni Tahsíl and form the Eastern Hariána circle of that tahsíl, and 6 villages are in Hánsi. Thirteen (now

(14) of the Bhiwáni villages and the 6 Hánsi villages, in all 19 (now 20 estates) were settled by Mr. Mills in the settlement of the Rohtak District in 1840 for a period of 30 years up to 1870.

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In the Rohtak villages there had been four settlements prior to that in 1840. The highest demands for the 13 Bhiwáni villages had been as follows:—

				Rs.
First Settlement		...	1815-24	22,447
2nd do.	...	...	1825-29	16,311
3rd do.	...	...	1830-34	16,349
4th do.	..	...	1835-39	17,465

Mr. Mills' first assessment for these villages was Rs. 15,075, but this he subsequently reduced to Rs. 9,991. The six villages which subsequently went to Tahsíl Hánsi were assessed at the same time at Rs. 3,714, making a total of Rs. 13,705 for the 19 Rohtak villages (now 20 estates) settled by Mr. Mills. The other five Bhiwáni villages (now 8 estates) transferred in 1861 from Rohtak had been confiscated from the Nawáb of Jhajjar in 1857 and had been summarily settled for a period to expire in 1870 with the settlement of the adjoining villages effected by Mr. Mills.

The Náli Circles.

The Náli circles of the Barwála and Fatehábád Tahsíls (now the single Fatehábád Tahsíl) could not be settled in 1840 by Mr. Brown together with the rest of the district because of the uncertainty of the boundary line between the Hariána tract and the Patiála State, and also because Government wished to have the Ghaggar villages under observation for some years prior to granting them a settlement for a long period. The history of the boundary dispute which was not finally settled until 1856 has been given in a previous chapter of this work. Up to 1850 the revenue of the Rohi or *báráni* villages was collected on short summary settlements made by Mr. Brown, Mr. Mackenzie, and Mr. Dumergue; and the Sotar villages which were subject to the Ghaggar floods were under *khám* management, though their revenue was shown in the rent roll at a fixed sum which was never fully collected.

The rates used from year to year in assessing the *khám* demand varied from Re. 1-9-6 to Rs. 2-6-6 per acre, the latter being considered the customary or normal rate. The demand

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so assessed was excessive; even now in Tahsíl Sirsa with a large area of rice land, the collections under a system of fluctuating assessment gives only an average incidence of Re. 1-2-10 per acre. It was during this time of exorbitant demands that many of the Náli villages passed from the hands of the Pachhádás into the hands of the Skinners and the Kánúngos of Hánsi. In 1850 Mr. Thomason, Lieutenant-Governor of the North-Western Provinces, visited Hissár and ordered a regular settlement of the Rohi villages for a period corresponding with that of the rest of the district, that is up to 1860. He maintained the existing arrangements for the Sotar villages; but on his second visit to the Bhatti territory, when he recorded the "Memorandum regarding the Bhatti territory" referred to in para. 43 of Mr. Wilson's Sirsa Settlement Report, the orders passed for the Sotar lands of Sirsa (*vide* para. 13 of the Memo.) were made applicable to the Hariána tract, on the ground that it was impolitic to retain on the books the old excessive demand, and annually to write off the difference between it and the *khám* collections. Experience had by this time shown that the rates demanded for the Sotar lands were excessive; and a fair revenue was now to be fixed with some reference to the average collections of past years.

Under these orders the Náli circles of Barwála and Fatehábád were settled for the unexpired portion of Mr. Brown's settlement. This settlement was made (with the exception of five villages) by Mr. Dumergue in 1852. No report of this settlement is extant but the following table shows the assessments made, and those of the subsequent settlement of 1860-63 are added for the sake of comparison :--

			1852.	1860-63.
			Rs.	Rs.
Fatehábád,	Náli	Báráni	6,314	6,163
"	"	Sotar	40,919	30,125
Barwála	"	Báráni ...	29,638 (Báráni and Sotar together)	13,751
"	"	Sotar ...		9,855

The 12 villages received from Jhind in 1861 were summarily settled till 1863.

There is not much information as to how the above settlements worked. Between 1840 and 1863, the date of the First Revised Settlement, 68 villages changed hands in Tahsíls Hissár, Hánsi, Fatehábád and Barwála; but of these 47 villages in the Náli tract, 25 Sotar and 22 Báráni were sold between 1840 and 1860, either voluntarily or on decrees of court, or for balances of land revenue. These sales were, however, mostly the result of the famine of 1850-51 and cannot be ascribed to the settlement of 1852.

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Working of settlements of 1840 and 1852.

No villages were sold in Tahsíls Hánsi and Hissár for balance and only 12 villages changed hands in these tahsíls. In Barwála and Fatehábád nine villages were sold for balance or other causes.

The only remissions granted during the currency of Mr. Brown's settlement amounted to Rs. 9,926 in 25 villages, mostly in the Hariána tract.

Summary Settlement 1860-63.

The period of the settlements effected by Messrs. Brown and Dumergue expired in 1860. Before that date various kinds of adversities appear to have befallen the district. And after the mutiny the impression appears to have been that the demand should be reduced. Before 1860 an enquiry was made into the circumstances of villages, the revenue of which appeared to call for immediate reduction. The enquiry was conducted by General Van Courtlandt, the Collector.

The result was that the assessment was increased by Rs. 2,928 in 17 villages and decreased by Rs. 10,003 in 12 villages. And the Summary Settlement thus effected remained in force till 1863, thus filling the interval between the expiration of the First Regular Settlement and the completion of the First Revised Settlement.

The following table gives some details of the alterations made in the Summary Settlement:—

CHAP. III, C.
Land Revenue.
Summary Settlement, 1860-63.

Tahsil.	Circle.	Summary Settlement, 1860-63. Increase.	Decrease.	Revenue before settlement of 1863.
		Rs	Rs.	Rs.
Bhiwáni	Bágar	...	50	46,085
	Western Hariána ...	...	...	13,930
Total	......	...	50	60,015
Hánsi	Hariána	1,625	6,392	1,60,209
Hissár	Bágar	...	1,075	44,965
	Hariána	725	750	56.239
Total	......	725	1,825	1,01,204
Barwála	Hariána	...	...	34,105
	Náli	...	...	29,638
Total	......	...	...	63,743
Fatehábád	Bágar	105	...	24,765
	Hariána	...	...	7,475
	Náli	473	1,736	46,826
Total	......	578	1,736	79,066

The increase taken in the Summary Settlement was confined to the *báráni* villages, the decrease in Hánsi was given only in canal villages which certainly needed it, and in Fatehábád only in Náli villages. The object in view was merely the relief of villages overassessed, and this explains why in the Barwála Tahsíl and in the Fatehábád, Bágar and Hariána where cultivation had largely increased and the capabilities of the tract had improved there was no enhancement of revenue.

CHAP. III, C.
Land Revenue.
First Revised Settlement.

With the exception of 24 villages, now 28 estates, transferred from the Rohtak District in 1861 already referred to above, of which 22 from the present Eastern Hariána circle of the Bhiwáni Tahsíl and 6 are in the Eastern Hariána circle of the Hánsi Tahsíl, and of the Budhláda *iláqa* transferred to this district from Karnál in 1889, the whole of the tract included in the four southern tahsíls of the district was settled by Munshi Amín Chand in 1862-63. A variety of causes most prominent, among which was the destruction of records in the mutiny, tended to complicate the settlement proceedings, but the whole was completed and reported in 1864 when sanction was solicited for the assessment made for a period of 30 years from Kharíf 1863.

After further correspondence final orders were issued in 1872, sanctioning the assessments for a period of 20 years only from Kharíf 1863.

The following extract from Mr. Anderson's final report of the recent settlement of the four southern tahsíls of the district clearly explains the basis and detailed results of Amín Chand's settlement. "He (the Settlement Officer) divided the district into three circles, Hariána, Bagar and Náli, and these large divisions and names have been retained in the present assessment, though it has been found convenient to subdivide them and treat the subdivision as circles. His revenue rates were based on the rent rates prevailing in the *zamíndári* villages of the Skinner family for land sown, from which he deducted one-fourth for cesses and bad seasons, and half of the balance was the revenue rate. He did not fix rates for different soils, though a record was made of soils, but he subdivided his circles into classes and fixed rates for each class. He made the same deduction for the uncertainty in the supply of canal water and in the inundations on the Ghaggar; and a deduction of one-half the rent in the villages on the Joiya, where though the soil was better the inundation was even more uncertain than on the Ghaggar. He did not assess by a special rate, the well-irrigated land except in the Náli, and his rate there was one rupee an acre. In order to provide pasturage for the plough cattle, he deducted and left unassessed one-fourth of the entire area of each village; the deduction was made from waste as far as possible, and any deficiency was made up from the cultivated area. After making this deduction he assessed on the excess waste one anna per acre, except in the Náli tract, where in consequence of the large profits made by *Pachhádás* he put on 1¼ annas. The rates fixed for the various circles are given in the following table :—

CHAP. III, C.

Land Revenue. First Revised Settlement.

"The reductions in the Bágar of Bhiwáni were certainly called for in spite of a large increase in cultivation. Even now in 1890 the demand for the Bágar circle in this tahsíl is less than what was fixed in 1840. I doubt if any reduction was necessary in the Western Hariána. The Eastern Hariána was not under setttlement.

"In no part of the Hánsi Tahsíl was there an increase. Even in Eastern Hariána, the richest part of the district, where cultivation had doubled, a slight decrease was allowed. Some decrease in the canal villages both of Hánsi and of Hissár was necessary; but the reductions given in the Summary Settlement had been largely in such villages. In every part of Hissár a reduction was made. There had not been so much increase in cultivation as in Hánsi, the tahsíl was partly Bágar, and the decrease of 10 per cent. was justifiable. There was in my opinion no necessity for the reduction in the Barwála, Hariána, where cultivation had largely increased. The reductions on the Náli circles both of Fatehábád and Barwála were required, but these circles had been already partly relieved by the Summary Settlement. In the Bágar and Hariána of Fatehábád there was an increase, but it arose from resumptions of revenue-free grants and not from enhanced assessments.

"In the whole tract under settlement there had been an increase of over 33 per cent. in cultivation, but one-fifth of this increase, or about 6 per cent. of the whole cultivation remained unassessed to supply the deficiency in waste required for pasturage. After taking the increase in cultivation into consideration Amín Chand still reduced the demand by 12½ per cent.

"I doubt whether this reduction was necessary, and think that the existing demand might have been maintained and relief given in the Bágar, Canal and Náli tracts by an increased assessment in the Hariána tract."

Working of the settlement.

The assessment being light worked very well. The following table gives details of the suspension and remissions granted during the currency of the settlement:—

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Land Revenue.
Working of the settlement.

Year of instalment.	TAHSIL.	Amount suspended.	Number of villages affected.	Amount collected.	Up to what date collected.	Amount remitted.	Date of remission.
		Rs.		Rs.		Rs.	
Kharif 1864	Barwála ...	750	2	...	...	750	January 1865
	Fatehábád	2,014	3	...	...	2,014	Do.
Do. 1868	Bhiwáni ...	9,878	48	2,180	In 1869 ...	7,968	...
	Hánsi ...	29,886	67	24,131	December 1869	5,755	January 1870
	Hissár ...	1870	6	1,620	January 1870	250	Do.
	Barwála ...	2,047	7	2,047	May 1870	...	
Rabi 1869	Bhiwáni ...	4,212	13	3,900	To end of 1870	312	
	Hánsi ...	355	3	355	December 1869	...	
	Barwála ...	1,334	7	1,334	January 1870	...	
	Fatehábád	790	3	115	December 1869	675	January 1870
Kharif 1869	Bhiwáni ...	7,317	22	7,056	To end of 1870	261	
Rabi 1870	Do. ...	765	4	590	Do.	175	
Kharif 1870	Do. ...	2,425	13	2,425	To end of 1871	...	
Do. 1871	Do. ...	3,685	18	3,685	To end of 1872	...	
	Hánsi ...	7,484	18	7,484	December 1872	...	
	Hissár ...	6,317	25	6,317	Do.	...	
	Barwála ...	4,243	15	4,243	Do.	...	
	Fatehábád	3,167	11	3,167	Do.	...	
Rabi 1884	Bhiwáni ...	6,825	18	6,825	To end of 1874	...	
	Hánsi ...	1,392	6	1,392	November 1884	...	
	Barwála ...	4,779	23	4,779	Do.	...	

In 1871 the Deputy Commissioner had asked for the suspension of a large sum, but in reducing it to Rs. 24,986 (as above) the Commissioner pointed that while the rainfall of the past four years had been scanty, and the scarcity in 1868-69 approximated to a famine, still the crops

CHAP. III, C. Land Revenue. Working of the settlement.

of 1871 had generally been up to a fair average, that village assets had increased and that the settlement was made purposely light in view of these repeated droughts. The demand then suspended was collected in the next kharíf.

Rohtak villages.

The 24 villages (now 28 estates) which had been transferred from Rohtak and had not been settled by Amín Chand remain to be dealt with. As already stated 19 of these villages now forming 20 estates had been settled by Mr. Mills in 1840 for a period of 30 years. The demand for the 19 villages had once been as high as Rs. 26,556. Mr. Mills reduced the demand to Rs. 13,707.

The revision of the settlement was made in 1870 for the remaining period of Amín Chand's settlement in the rest of the district.

	Area of cultivation.	Revenue fixed.	Incidence of revenue on cultivation.
			Rs. a. p.
1840 ...	21,326	13,707	0 10 3
1870 ...	44,028	13,612	0 4 11

The statement in the margin compares the state of cultivation at the two periods. Though cultivation had more than doubled all over and in some cases had increased almost four-fold, the revenue was not raised, and in one village where cultivation had doubled it was reduced. The resources had increased, but the object of the revision was apparently the reduction of the revenue where necessary and not its enhancement where possible. A comparison was made not with the circumstances of 1840 when the settlement was made but with those of 1863; and the revenue rate used as a standard was that of the Western Hariána of Bhiwáni which is a semi-Bágar tract. The revenue assessed in these 19 villages has thus been unchanged for 50 years, and in 1890 it was found impossible to raise it to the degree justified by the existing state of the villages, especially as the tract belongs to the Rájpúts.

The remaining five villages, now eight estates, had been confiscated from the Nawáb of Jhajjar in 1857, and the summary settlement effected at that time was extended to 1870. The revenue previous to 1870 was Rs. 11,175 and it was then reduced by 14 per cent. to Rs. 9,637.

The effect of the settlement of 1870 of the 24 (now 28) Rohtak villages was a reduction of assessment from Rs. 24,882 to Rs. 23,249 where an increase was undoubtedly possible.

The period of Amín Chand's settlement expired in 1883, but the assessments were allowed to run on till the new assessment which was in contemplation could be effected. The Second Revised Settlement of the present four southern tahsíls of the district was commenced in April 1887 and it embraced the whole area of these tahsíls with the exception of the Budhláda *iláqa*. The basis and results of the new assessment have been fully described in the Settlement Report, and nothing more than a summary of the main points either can or will be attempted here.

CHAP. III, C. — Land Revenue. The Second Revised Settlement.

Standard of assessment.

The theoretical standard of assessment which has been adopted is that the half net assets of land, in other words half the share of the gross produce ordinarily receivable by the landlord whether in money or kind, represent the State share of the produce, but in practice it has been found impossible to work up to this standard.

The two main facts upon which the assessment has been based are an increase in the area cultivated and a rise in the cash rents paid by tenants-at-will.

The increase in cultivation can be gathered from the following figures :—

Tahsíls	*Cultivation.* 1863.	1890.
Bhiwáni	100	103
Hánsi	100	128
Hissár	100	137
Fatehábád	100	174
Total ...	100	134

Rents.

Of the total cultivated area of the tract under settlement 39 per cent. is in the hands of the tenants-at-will paying rent. For no less than 35 per cent. of the area rents are paid in cash and for only 4 per cent by *batái* or division of produce.

Provided that it could be shown that these cash rents or any particular class of them were or approached competition rents, and were in fact paid regularly and did not merely exist on paper, an instrument was provided ready to hand for estimating the most important, and in many cases practically the only item in the half net assets of land realized by a non-cultivating owner. Of

CHAP. III, C.

Land Revenue.

Rents.

the total cultivated area of the tract under settlement 20 per cent. is in *zamíndári* villages and 17 per cent. in *pattidári* villages.

Rents are ordinarily paid at a rate per *bigah* on the whole area in the tenant's possession whether cultivated or not Such rents are known as *khari pari* and are, as will be shown, collected with wonderful regularity whether the season be good or bad. But the following extract from the Settlement Report will elucidate the differences between rents in *zamíndári* and *pattidári* villages and those in *bhayáchára* villages: "In the latter only spare land which the owners cannot themselves cultivate and which will generally be of inferior quality is given to tenants, and as a rule only from year to year, and just at the commencement of the rains. If the rains are good, the whole cultivated area will be sown and the landlords will get their full rent, but in bad years there may be no demand for the spare land. The tenants-at-will in *bhayáchára* villages are village servants or *málikána kabza* or occupancy tenants, and they will not rent land until they are certain of being able to sow it. In *zamíndári* and most *pattidári* villages the case is different. The tenants hold nominally from year to year, but they do not mean to give up the land, nor the landlords to eject them at the end of the year. The tenants have broken up the land or have paid *nazarána* on entry; they have built houses and settled in the village with no intention of leaving it and in the hope that they will not be ejected The landlords would hand over to others any land for which rent was not paid, and so the tenants pay year after year for the whole area in their possession, whether cultivated or fallow. It is only in the *zamíndári* and to a less degree in the *pattidári* villages that the rents can be regarded as true rents."

About the standard of true cash rent rates there could on the figures be no question looking to the area paying such rents and the proportion of that area situated in *zamíndári* and *pattidári* villages. The rent rates so obtained were applied to the cultivated area, and the results obtained agreed so closely with the rent realizations shown in the accounts which were produced by many large landlords that no room for doubt was left that such rent rates were paid regularly year by year without regard to the nature of the season, that they therefore accurately represented the true net assets of land in the district and could thus be used as the basis of revenue rates which should conform to the standard of assessment laid down.

The area paying rent by a share of produce was so small that produce estimates framed in the usual way would have been of little independent value. Such however were prepared after framing estimates of yield and prices of agricultural produce and were used to check the revenue rates based on cash rents; be-

yond this they were of little or no use. As a rule they gave rates in excess of those based on cash rents.

CHAP. III, C. Land Revenue. Rents. Half net assets Estimate.

The revenue rates so obtained when applied to the cultivated area brought out an assessment which together with a small assessment on waste in the case of villages whose waste area exceeded one-fourth of their cultivated area brought out a preliminary estimated assessment of 77 per cent. in excess of the previous dry assessment of the tract, *i. e.*, the total assessment after deduction of an estimated assessment on account of water-advantage on the Western Jumna Canal. The real problem of the settlement was to determine how much of this large increase could be taken with due regard to the interests of the people.

Assessment Circles.

The tract under settlement was divided for assessment purposes into three main circles, Náli, Hariána and Bágar, as had been done in the settlement of 1863; but these again were further subdivided and these are in all now 19 recognized assessment circles. Their peculiarities need not be dwelt on here as they will be noticed in connection with the detailed assessment by circles.

Waste area.

The assessment of waste area should be noticed here. In the settlement of 1863 a fourth of the total area of each village was exempted from assessment, to provide pasturage for cattle required for agricultural purposes, and if there was not sufficient waste, the deficiency was made up from cultivation. But in the present settlement only so much of the waste was unassessed as was equal in area to a fourth of the cultivation, and where the waste was less than this area, the difference was not made up from cultivation. The rates on excess waste in 1863 were an anna in the Bágar and Hariána circles and an anna and a half in the Náli. In the Barwála and Fatehábád tahsíls, where the waste was extensive, the assessment on it amounted to one-seventh of the whole. In the present settlement in each village an area of waste equal to one-fourth of the cultivated area has been exempted from assessment and the revenue rates used for the assessment of the balance have been 6 pies per acre in Bágar circles, 1 anna per acre in those of Hariána and 2 annas in the Náli. These rates are all-round rates, and it was laid down that they should be applied in villages only where the cultivation had been extended and the proprietors depended mainly on it, but that where the whole or a large portion of the village area had been devoted to pasture the assessment on waste should approach half assets.

The following figures show the total assessment on waste at the sanctioned rates by tahsíls :—

	Rs.
Bhiwáni	877

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Land Revenue.
Waste area.

	Rs.
Hánsi	669
Hissár	1,081
Fatehábád	7,423
Total ...	10,050

The incidence of this on the whole waste area is 5 pies per acre.

Well-irrigation.

The following extract from the Settlement Report shows how the question of well-irrigation was dealt within the recent Settlement.

Treatment of well-irrigated land.

"The total area of well-irrigated land is only 1,982 acres in the whole tract. The following table gives details in regard to it :—

Tahsil.	Tract.	Area in 1863.	Area in 1887.	Average of last 5 years.	Area by measurements.
Bhiwáni ...	Eastern Hariá·a ...	147	41	83	69
	Western „ ...	387	45	235	343
	Bágar	954	304	610	621
	Total Tahsíl ...	1,488	390	928	1,033
Hánsi	... ...	70	24	32	35
Hissár	... ...	11	4	7	11
Fatehábád ...	Bágar	...	1	2	1
	Hariána	1	...	...	1
	Náli Sotar	1,061	215	566	747
	„ Báráni	243	43	162	154
	Total Tahsíl ...	1,305	259	730	903
	Total ...	2,874	677	1,697	1,982

"From this it is seen that there is practically no irrigation from wells in the large Hariána tract where water is 100 feet or

more from the surface. Practically the whole *cháhi* area lies in the Bhiwáni Bágar including the Bágar villages of Western Hariána and in the Náli circles. In the former tract water is only about 65 feet from the surface, and wells are common, because the soil is too porous to retain water in natural tanks, and wells must be made and used for drinking purposes. Many of them become brackish if constantly worked, and even when a small quantity of barley has been sown it is almost as dependent on the winter rains as if there had been no well. In fairly good years only a few wells are worked for irrigation, but in bad years most of the wells are in operation for a time either for drinking or for irrigation purposes. In the Bhiwáni tahsíl, the area, irrigated in 1887, the kharíf of which year was good, was only 390 against 1,033 acres now shown as *cháhi*. In ordinary years it scarcely pays to use the wells for irrigation. On the Náli also, it is only in bad years that the lazy Pachhádás think of using the wells, though they have water at only 30 or 40 feet from the surface. Only 259 acres were irrigated in 1887 against 1,475 acres in 1889-90 when the kharíf was bad on the Barwála Náli."

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Land Revenue.
Treatment of well-irrigated land.

"At the settlement of 1863 a rupee an acre was imposed on well-irrigation in the Náli circle only, and this gave an assessment of Rs. 890 for the whole district. In this settlement as the area is small being a third less than in 1863, and as the wells are used only in the worst season and the return to labour is small, no special rate on well-irrigated land was proposed, and this was accepted by the Financial Commissioner. *Cháhi* land has therefore been assessed as *baráni*."

Assessment by Tahsils and Circles Bhiwáni Tahsil.

In the Bhiwáni tahsíl there are four assessment circles: Eastern and Western Hariána and the Amráin and Báhal Bágar.

Eastern Hariána.

Of the Eastern Hariána 78 per cent. is cultivated. The soil is generally a good loam suitable to the production of both summer and winter crops; about two-thirds of the cultivated area is cropped in the kharíf and one-third in the rabi. The value of land as measured by the standard of rents is high, due in a large measure to the proximity of the town of Bhiwáni. Forty-six per cent. of the whole cultivation pays rent, and as a not inconsiderable area is in the hands of mortgagees, many of these rents are fairly true. The circle is unfortunate in its proprietary body, the majority of whom

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Land Revenue.

Eastern Hariana.

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	33,930 0-9-9	23 0-1-0	33,953	74
" sanctioned rates	29,580 0-8-0	23 0-1-0	29,603	52
" announced ...	...	...	29,325	50
" of 1889-90	...	...	19,497	...

are improvident Rájpúts sunk in debt. In fact 30 per cent. of the cultivated area is mortgaged. The statement in the margin shows the preliminary and final revenue rates and the resulting assessment and that announced. The nature of the circle as described above made it impossible to take the full half assets rate.

Western Hariána.

The soil of this circle is lighter and more sandy than that of Eastern Hariána and therefore inferior and the percentage of area cultivated in the rabi is less. The proprietary body is

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	15,977 0-5-9	173	16,150	37
" sanctioned rates ...	15,977 0-5-9	173	16,150	37
" announced ...	...	...	16,625	41
" of 1889.90 ...	...	...	11.798	...

inferior as Játs only hold 8 per cent. and Rájpúts, Hindu and Mussalmán, 54 per cent. 18·6 per cent. of the area is sold and mortgaged; but only 7·8 per cent. to money-lenders. Land is of less value and the rent rate lower than in Eastern Hariána. The table in the margin gives details of assessment with rates.

CHAP. III, C. Land Revenue. Amráin Bágar.

This circle includes almost half the tahsíl. Seventy-four per cent. of the area is cultivated. The soil is light in the extreme and undergoing deterioration and the whole tract is a sea of shifting sandhills interspersed in the eastern part with firmer valleys between. The area of cultivation decreased during the currency of the expired settlement and population also fell off between 1869 and 1881, but has slightly recovered during the last decade. *Jawár* is sown on 1 per cent. of the area and rabi crops occupy only 2 per cent. The tract is, however, more fortunate in its proprietors, 42 per cent. of the area being held by Játs though mostly Bágris. Rájpúts hold 34 per cent. Land is of course of far less value than in the other circles. Rents have not risen since 1863 and average only 7 annas 10 pies in *zamíndári* and 7 annas in *bhayáchára* villages. Only 3 per cent. of the area has been mortgaged to money-lenders. The half assets rate on cultivation was 3 annas 9 pies per acre, which gave an increase of only 3 per cent. The details of the assessment are as per margin.

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	
Demand at half asset rates	36,923 0-3-9	556 0-0-6	37,479	4
" sanctioned rates	36,923 0-3 9	556 0-0 6	37 479	4
" announced ...	...	...	37,550	4
" of 1889-90	...	...	36,225	...

Báhal-Siwáni Bágar.

The Báhal Bágar of Bhiwáni and the Siwáni Bágar of Hissár have since the assessment been clubbed into one circle and included in Tahsíl Bhiwáni. The soil of the Báhal Bágar is even more sandy than that of Amráin with fewer loamy patches. Cultivation has been stationary since 1863. Bágri Játs hold 75 per cent. of the area; and alienations are very light. Rents have not risen since 1863 and the average rate is 6 annas 2 pies per acre. The half asset rate fixed was 3 annas, and 2 annas 10 pies was proposed as a revenue rate, but the former rate was fixed by the Financial Commissioner. The assessment is as per margin.

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	
Demand at half asset rate	4,679 0-3-0	9 0-0-6	4 688	17
" sanctioned rates	4,679 0-3-0	9 0-0-6	4,688	17
" announced ...	...	...	4,700	17
" of 1889-90 ...	...	...	4,015	...

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Land Revenue.

Siwáni Bágar.

The southern part of the Siwáni Bágar is much like the Báhal Bágar, but the northern part is better. During the period of settlement cultivation has increased 15 per cent. Játs and Rájpúts each own 33 per cent. of the circle, but the latter have sold or mortgaged 26 per cent. There has been a rise in rents since settlement. The average rent rate in 1886 for the whole circle was 7 annas 9 pies and for the *zamíndári* villages 10 annas 4 pies. The half assets rate was fixed at 4 annas, and 3 annas 6 pies was after hesitation accepted as a revenue rate.

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	21,546 0 4-0	115 0-0 6	1 561	29
„ sanctioned rates	18,853 0-3-6	115 0-0-6	18,968	13
„ announced ...	...	...	18,950	13
„ of 1889-90 ...	...	...	16,733	...

Tahsil Hánsi.

For the purposes of assessment the Hánsi tahsíl was divided into three circles; the Eastern, the Western and the Canal Hariána. On the abolition of the Barwála tahsíl after the reassessment, thirteen villages from that tahsíl were incorporated in the Western Hariána or Hánsi.

Eastern Hariána.

This circle comprises two-thirds of the tahsíl. Towards the south the soil is a good loam, but in the north it is light and has been longer under cultivation. Population has increased by 12 per cent. in the last decade and during the currency of the expired settlement cultivation has increased 35 per cent. and 80 per cent. of the total area is cultivated. The area of *jwá* is fairly large and 20 per cent. of cultivation is cropped in the rabi. Játs hold over 50 per cent. and Rájpúts 20 per cent. Forty-two out of 55 villages are *bhyáchára* and 68 per cent. of the cultivation is in the hands of proprietors. Only 3 per cent. of the area has been alienated to money-lenders. The materials for estimating a true rent rate are scanty. The half assets rate was fixed at 7 annas and 6 pies, and 6 annas 6 pies was proposed as a revenue rate, but this was raised to 7 annas per acre; the total assessment, however, announced was 3 per cent. below the demand brought out by this rate in accordance with the direction of His Honor the Lieutenant-

CHAP. III, C.
Land Revenue.
Eastern Hariána.

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	78,029	266	78,295	90
	0-7-6	0-1-0		
" proposed revenue rates.	67,626	266	67,892	65
	0-6-6	0-1-0		
" sanctioned rates ...	72,828	266	73,094	77
	0-7-0	0-1 0		
" announced ...	...	...	70,835	72
" of 18:9-90 ...	...	...	41,250	...

Governor, who in passing orders on the assessment pointed out that special caution was necessary in assessing up to full rates the estates of peasant proprietors, more especially those of Rájpúts. The statement as per margin gives details of the assessment.

Western Hariána.

The Western Hariána does not differ very materially from the Eastern Hariána in point of soil except in a few villages in the northern and southern parts where light sandy soil is found. Játs hold 62 and Rájpúts only 14 per cent. The average rent rate of all villages was 11 annas 2 pies and that in *zamíndári* villages 13 annas 8 pies. The assessment was as per margin; while with the addition of

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	32,705	175	32,880	57
	0-6-3	0-1-6		
" sanctioned rates	31,397	175	31,572	51
	0-6-0	0-1-6		
" announced ...	...	..	31,270	49
" of 1889-90 ...	...	...	20,920	...

CHAP. III, C.

Land Revenue.

Western Hariána

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	44,358	175 0-1-0	44,533	48
" proposed } rates	43,111	175	43,286	44
" sanctioned } rates	0-6-0	0-1-0		
" announced ...	...	...	43,205	43
" of 1889-90 ...	...	...	80,160	...

that of the 13 villages added from the Eastern Hariána of Barwálá it now stands as per margin. The assessment of the latter circle will be dealt with further on.

Canal Hariána.

The canal circle of Hánsi divides the Eastern and Western Hariána each into two parts. In the settlement of 1863 as in that of 1840 canal-irrigated land had been assessed in its irrigated aspect, *i. e.*, the additional revenue due to irrigation was fixed and included in a lump land revenue assessment. A calculation has been made with a view of determining how much of this old lump assessment can be taken to be on account of revenue due to canal-irrigation. The result is as follows:—

	Rs.
Tahsíl Hánsi	44,136
" Hissár	5,008
Total... ...	49,144

Canal assessment.

In the settlement of 1890-1, in accordance with the general principles of assessment now in force, canal-irrigated land was assessed in its unirrigated aspect, *i. e.*, at rates used in assessing unirrigated land of similar quality and advantages and the increase of revenue due to canal-irrigation has been left to be realized by owner's rates which will be noticed below. In accordance with this principle the preliminary half asset rates for canal-irrigated land in their dry aspect were taken as the

same as those for unirrigated land in the neighbouring *bárání* villages. In the Canal Hariána, nearly the whole of which is situated within the Eastern Hariána, this rate was 7 annas 6 pies, and it was supported by the accounts of landlord's collections. Rent statistics were not of much use. The actual canal-irrigated land paid *batái* rent, while the land which paid cash rent was mostly *bárání* land in canal villages, and these rents were lower than those in adjacent purely *bárání* villages. In fact the rise in the bed of the canal has increased the area of irrigation, and cash rents paid with regard to the old lump fixed assessment have not as yet adjusted themselves. The final revenue rate proposed for all cultivated land, whether irrigated or not, in canal villages, was 7 annas per acre. But on the ground that cultivation was secure and fodder safe, that in year of scarcity there is a great demand for land in canal villages, the Financial Commissioner raised the rate for canal-irrigated land in canal villages to 8 annas per acre, while the *bárání* rate was kept at 7 annas. The assessment details are as per margin.

	On *bárání* cultivation.	On canal cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	Rs.	
Demand by half asset rates	31,333 0-7-6	27,302 0-7-6	167 0-1-0	58,802	67
" proposed rates ...	29,244 0-7-0	25,482 0-7-0	167 0-1-0	54,893	56
" sanctioned rates	29,244 0-7-0	29,127 0-8-0	167 0-1-0	58,538	66
" announced ...	...	...	...	58,613	67
" of 1889-90 ...	...	...	...	35,171	...

This statement shows the demand for 1889-90 after deductions of the fixed assessment on account of water-advantages as calculated above. The circle is a good one. Cultivation (including fallow) increased by 23 per cent. during the last settlement, and the irrigated area by 10 per cent. Flow has been largely substituted for lift irrigation. Within the last decade population has increased by some 25 per cent. Rájpúts hold only 1 per cent. of the area, while Játs hold 52 per cent.

Hissár Tahsil.

The tahsíl has been divided for assessment purposes into four circles : (1) Bágar, (2) Western Hariána, (3) Eastern Hariána, and (4) the Canal Hariána. The second and third are each divided by the canal circle into two portions. Since the assessment the Barwála Hariána circle, consisting of 21 villages, has been added to the tahsíl.

CHAP. III C. — Land Revenue. Bágar circle.

This circle is intermediate between the pure Bágar and the Hariána. Sandy ridges are common, but between them are good valleys of loam which are benefitted by the drainage from the sandhills. There is a fair area under rabi crops for a Bágar circle. Játs hold 50 per cent, and Rájpúts 10 per cent., and the Skinner family and Mahájans 5 per cent. Population has been stationary for the last 35 years, but cattle have increased largely. Forty-two per cent. of the area is held by tenants-at-will. The average rent rate in 1886 was 10 annas 4 pies and in *zamíndárí* villages above 11 annas per acre. The table in the margin shows the assessment.

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	36,555	269	36,824	56
	0-5-6	0-0-6		
" sanctioned rates ...	33,232	269	33,501	42
	0-5-0	0-0-6		
" announced ...	...	...	33,320	41
" of 1889-90 ...	...	...	23,573	...

Western Hariána.

In this circle cultivation has increased by 21 per cent. since 1863 and now 81 per cent. of the whole area is cultivated. The soil is better than in the Bágar, but some of it is showing signs of exhaustion. Population has not increased since 1868. Játs hold 35 per cent, Rájpúts 10 per cent., and the Skinner family and Mahájans 28 per cent. of the whole area. Rents have risen since 1863 by 50 per cent. in *bhayáchára* villages. The average rent rate is 12 annas and that in *zamíndári* villages 13 annas 7 pies. The half assets rate of 6 annas 6 pies gave an impracticable increase of 77 per cent. The final assessment is as per margin.

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	17,885	164	18,049	77
	0-6-6	0-1-0		
" sanctioned "	15,134	164	15,298	50
	0-5-6	0-1-0		
" announced ...	...	...	15,050	48
" of 1889-90 ...	...	...	10,187	...

CHAP. III, C. — Land Revenue. Eastern Hariána

The soil of this circle is a good loam, and it is situated in proximity to the markets of Hissár and Hánsi. Cultivation, including fallow, has increased 35 per cent., and there is still 16 per cent. waste. Játs hold only 31 and Rájpúts as much as 20 per cent. The Skinners and Mahájans own 36 per cent. The Mussalmán Rájpúts are alienating their land quickly. There was a large decrease in population between 1868 and 1881, but it has now more than recovered itself. Cattle have doubled and rents have risen. The average rent in *zamíndári* villages in 1886 was 14 annas 10 pies per acre on one-fifth of the cultivated area of the circle. The half assets rate was 7 annas and the revenue rate proposed 6 annas; but the latter was raised to 6 annas 6 pies per acre. But it was found impossible to assess fully up to this latter rate except in *zamíndárí* villages where it was exceeded. The assessment was as per margin.

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	39,812 / 0-7-0	154 / 0-1-0	39,966	89
" proposed "	34,125 / 0-6-0	154 / 0-1-0	34,279	63
" sanctioned "	36,969 / 0-6-6	154 / 0-1-0	37,123	76
" announced	...	...	35,875	70
" of 1889-90	...	...	21,097	...

Hariána Tract of the old Barwála Tahsil.

The Hariána tract of the old Barwála tahsíl was divided into two circles, the Eastern and the Western. The soil of both is a good loam merging sometimes into sandy soil in the Western, and occasionally into stiff clay (*dáhar*) in the Eastern circle.

In the Western circle cultivation including fallow has increased by 82 per cent. since 1863, and population by 29 per cent. since 1868. Játs own 50 per cent. of the area. There is only one *zamíndári* village so that the average rent rate of the circle is not a true one. The circle is on the whole most prosperous, and was assessed as per margin, it being found impossible to take the very large increase of 127 per cent. given by the half asset rates.

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs	
Demand by half asset rates	34,430 / 0-7-0	141 / 0-1-0	34,571	127
" proposed } " sanctioned } "	29,512 / 0-6-0	141 / 0-1-0	29,653	94
" announced	...	...	29,260	92
" of 1889-90	...	...	15,265	...

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Hariána Tract of the old Barwála Tahsíl.

In the Eastern Hariána 25 per cent. of the area is in *zamíndári* villages so that a true rent rate can be deduced. Játs hold 55 per cent. and Rájpúts 11 per cent. of the area. The tract is almost as good as the Hánsi Hariána. Population and cattle have increased, and alienations are insignificant. The average true rent rate is 14 annas 6 pies. The assessment was as per margin, the announced demand being considerably below that given by half asset rates.

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	34,122	262	34,384	95
	0-7-3	0-1-0		
" proposed "	28,239	262	28,501	62
" sanctioned "	0-6-0	0-1-0		
" announced ...	...	...	28,350	61
" of 1889-90 ...	...	...	17,610	...

The 45 villages in these two circles have been distributed between Tahsíls Hánsi, Hissár, and Fatehábád. Thirteen are now in Hánsi as already noticed, 24 from the Barwála Hariána of Hissár and the rest are in Fatehábád.

The separate figures for the Barwála Hariána villages are as per margin.

	On cultivation.	On waste.	Total.	Increase, per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	...	...	34,815	123
" proposed "	29,232	117	29,349	88
" sanctioned "	0-6-0	0-1-0		
" announced ...	...	...	28,970	85
" of 1889-90 ...	...	...	15,635	...

Canal Hariána.

The canal circle, as in Tahsíl Hánsi, divides the Eastern and Western Hariána circles into two parts. The half assets rate fixed for *báráni* land in the canal circle of Hissár, and for canal-irrigated land in its dry aspect, was 7 annas per acre for villages to the east and 6 annas 6 pies for villages to the west of Hissár. The revenue rate actually proposed was 6 annas 6 pies per acre. This was accepted, but it was indicated that irrigated land might be assessed at a

CHAP. III, C
Land Revenue.
Canal Harián

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs	Rs	Rs.	
Demand by half asset rates	21,917	377	22,294	71
	0-7-0	0-1-0		
" proposed } "	21,065	377	21,442	64
" sanctioned } "	0-6-6	0-1-0		
" announced ...	...	...	21,890	68
" of 1889-90 ...	...	...	13,020	...

somewhat higher rate than this. Canal land near Hissár was assessed much above the sanctioned rates, as it fetches high rent as market gardens. The assessment was as per margin.

This statement shows the demand for 1889-90, after deduction of the fixed assessment on account of water-advantage as calculated above.

Tahsíl Fatehábád.

The Fatehábád tahsíl as now constituted is divided into seven assessment circles as follows: the Eastern and Western Bágar, the Hariána, the Rattia Náli Baráni and the Rattia Sotar Náli (corresponding to the Náli Báráni and Náli Sotar circle of the old Fatehábád tahsíl), the Tohána Náli Baráni and the Tohána Náli Sotar (corresponding to the Náli Báráni and Náli Sotar circles of the old Barwála tahsíl).

Western Bágar.

The soil of the circle is better than that of the western part of the Bhiwáni tahsíl, it contains more loam and sandhills are less common. Cultivation has increased by 24 per cent. since 1863. *Bájra* and *moth* are the only crops, and the soil cannot stand constant cropping. The proprietors are mostly Bágri Játs, and all the villages but one are held on the *bhayáchára* tenure. On 2 per cent. of the area has been alienated to money-lenders. The average rent rate in *bhayáchára* villages was 8 annas. The half

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	14,124	138	14,262	48
	0-4-0	0-0-6		
" proposed revenue rates	13,241	138	13,379	86
	0-3-9	0-0-6		
" sanctioned rates ...	14,124	138	14,262	48
	4-0	0-0-6		
" announced ...	...	...	14,000	45
" of 1889-90 ...	...	...	9,644	...

asset rate was taken at 4 annas, and the revenue rate proposed was 3 annas 9 pies, partly in order to allow for probable future deterioration of soil. The Financial Commissioner, however, raised the rate to 4 annas, the half assets rate.

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Eastern Bágar.

The Eastern Bágar of Fatehábád is a margin land between the poor Bágar and the good Hariána, and it possesses in some degree the good qualities of both. It has an area of 128,001 acres, of which 20,634 acres or 16 per cent. is culturable waste. Of its 32 villages, only 13 are *bhayáchára* and 40 per cent. of the whole cultivated area lies in the twelve *zamíndári* villages. More than half of the cultivation is in the hands of tenants-at-will paying cash rents and most of these cash rents are fairly true. The circle, therefore, affords very trustworthy evidence of the value of land and of what the revenue rate should be. The average half rent in 1886 in *zamíndári* villages was $6\frac{9}{12}$ annas, in *pattidári* $6\frac{2}{12}$ annas, in *bhayáchára* $5\frac{9}{12}$ annas and in the whole circle $6\frac{5}{12}$ annas. Upon these averages a half assets rate of $6\frac{1}{2}$ annas was fixed, but the revenue rate actually recommended and sanctioned was only $4\frac{1}{2}$ annas. Játs hold 20 per cent. and the Skinner family 25 per cent. of the circle; the rest belongs to Pachhádás who are poor cultivators. The latter were assessed below and the *zamíndári* villages above the sanctioned rates.

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	40,083	384	40,467	167
	0-6-6	0-0-6		
" sanctioned "	27,750	384	28,134	85
	0-4-6	0-0-6		
" announced ...	...	...	28,495	87
" of 1889-90 ...	...	...	15,220	...

Hariána Circle.

Of the area of this circle 78 per cent is cultivated, the soil is light in parts, but suitable to the rainfall. It is mostly held by good cultivators and tenants-at-will cultivate 40 per cent. The *zamíndári* villages include 20 per cent. of the circle, and the average rent rate in these villages in 1886 was 13 annas 3 pies and in the *bhayáchára* villages 12 annas per acre. It was impossible to take the great increase of 135 per cent. given by the half assets rate of 6 annas 6 pies per acre, and a revenue rate of 5 annas was proposed and sanctioned. The

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Land Revenue.

Hariána Circle

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs	Rs.	Rs.	
Demand by half asset rates	18,187	7[illegible]	18,263	135
	0-6-6	0-1-[illegible]		
" sanctioned "	13,990	7[illegible]	14,066	81
	0-5-0	0-1-0		
" announced ...	...	...	14,000	80
" of 1889-90 ...	...	...	7,762	...

assessment was as per margin. Since the assessment, eight villlages from the Western Hariána circle of the old Barwála tahsíl have been added to the circle. In these the demand of 1889-90 was Rs. 8,000; by revenue rates the demand would be Rs. 17,091, while Rs. 16,705 was the demand announced.

Fatehábád Náli Báráni.

This circle consists of 25 villages lying between the Ghaggar and Joiya streams and out of the reach of floods. It is thus situated in the centre of the Rattia (Fatehábád) Náli Sotar circle (see below).

The villages are in all respects similar to Hariána villages. Cultivation has increased 202 per cent. since settlement and 25 per cent. of the whole area is still waste. Population increased by 27 per cent. between 1868 and 1881, but Pachhádás hold 41 per cent. and Játs only 7 per cent. of the area. The Skinner family holds over 33 per cent. Tenants-at-will paying cash rent rates in *zamíndári* villages cultivate 25 per cent. of the whole area. The average of such rents is 13 annas 9 pies and of all rents 13 annas 5 pies. The half assets rate for cultivated land was fixed at 6 annas 9 pies and the rate on excess waste at 1 anna 6 pies per acre. It was impossible to take the increase of 213 per cent. brought out by these rates. The revenue rate was 5 annas 6 pies and the rate on excess waste was raised to 2 annas per acre. The assessment was as per margin. It is somewhat under revenue rates all round, but the increase in

	On cultivation.	On waste.	Total.	Increase, per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates	18,880	419	19,299	213
	0-6-9	0-1-6		
" proposed revenue rates.	15,384	419	15,803	156
	0-5-6	0-1-6		
" sanctioned rates ...	15,384	559	15,943	159
	0-5-6	0-2.0		
" announced ...	...	...	15,420	150
" of 1889-90 ...	...	...	6,168	...

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Fatehábád Náli Baráni.

Tohána (Barwála) Náli Báráni.

zamíndári villages is 171 per cent. and in *bhayáchára* villages 81 per cent.

The soil of the circle is very similar to that of the circle last described, but it is situated to the south of the Ghaggar and Joiya streams, and not between them. Cultivation has more than doubled, and over 25 per cent. of the area is still waste. Pachádás hold 7 per cent., Játs 30 per cent., and Rájpúts 15 per cent. The average rent rate is 13 annas 9 pies for the whole circle and in *zamíndári* villages 14 annas 1 pie. The half assets rate adopted was 6 annas 9 pies, but the revenue rate used was 5 annas 6 pies.

	On cultivation.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	
Demand by half asset rates ...	30,903 0-6-9	1,577 0-1-6	32,480	136
" proposed revenue rates.	25,180 0-5-6	1,577 0-1-6	26,757	94
" sanctioned rates ...	25,180 0-5-6	2,103 0-2-0	27,283	99
" announced ..	...	...	27,830	102
" of 1889-90 ...	...	...	13,751	...

Ratya (Fatehábád) Náli Sotar.

This circle consists of the villages of the old Fatehábád tahsíl whose lands are either wholly or partially flooded by the Ghaggar or Joiya streams, and which are thus characterized by the presence of an iron clay soil (*sotar*) on which no cultivation can be carried on unless it is flooded. Many of the villages on the fringe of the flooded area contain *báráni* soil which is generally a good loam similar to that in Hariána tracts. There is also a certain amount of well-irrigation, but no extra assessment has been made on this account.

The following table gives statistics of area :—

	CULTIVATION.				CULTURABLE.		
	Báráni.	Sotar.	Chábi.	Total.	Jadíd.	Kadím	Total.
	Acres	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
1863	42,603	15,196	658	58,457	5.545	97,001	102,546
1890	85,316	36,136	517	1,21,969	677	38,814	39,491

The assessment of the purely *báráni* soil in this circle presented no special difficulty as tenants-at-will commonly pay cash rents for such land which are due and are paid, as in other circles, in good as well as in bad years, and on the whole area held whether sown or not. The average rent rate on such land in the *zamíndári* villages of the circle was in 1886 13 annas 9 pies and for the whole area held by tenants-at-will 13 annas 4 pies per acre. The half assets rate was taken at 6 annas 9 pies per acre, the produce estimate rate being 7 annas 10 pies. It was very different in the case of the *sotar* land the assessment of which was the most difficult part of the settlement. When such land is not cultivated by the proprietors, the rent is almost invariably taken in kind, cash rents for *sotar* land are so rarely taken that they give no safe basis for a revenue rate. The area inundated varies enormously, *e. g.*, the proprietor of a small village got one year nothing and in the next Rs. 3,000, or thirty times his old revenue. One way out of the difficulty would have been to give the *sotar* lands a fluctuating assessment as was done in a similar case in the Sirsa tahsíl, but the people, remembering probably the old days of the *khám* collections, were unanimously against this. The manner in which the problem was solved may best be given in Mr. Anderson's own words :—

"I have been guided very much by what was done in the Sirsa Náli by Mr. Wilson. His estimates of yield, which have always been considered very moderate, were accepted by me, and the prices used in valuing the produce were somewhat lower than were applied in the parts of the district with larger markets and better communications."

"Of the 25,089 acres subject to produce rents 11,783 acres paid one-third, and 12,919 one-fourth of the grain It is not common to take a share of the straw with the larger share of the grain, but in most cases an extra is taken, known as *serina*, and it is generally 4 sérs a maund more on the landlord's share. The Government share of the whole produce was fixed as equivalent to one-sixth of the grain, and this was considered moderate. The result was a rate of one rupee per acre. In the settlemnet of 1863, Munshi Amín Chand fixed for *sotar* land on the Ghaggar 10 annas and on the Joiya 8 annas, but he assessed more nearly at 12½ annas, and treated each village on its own merits with but little regard to his rates. In the preliminary report an all-round rate on *sotar* of 12 annas was suggested, but it was recommended that in detailed assessment differential soil rates should be used, the soils being classified according to the crops usually grown upon them. This was what was done in Sirsa, and the rates sanctioned for that tahsíl were—

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Land Revenue.

Ratya (Fatehábád) Náli Sotar.

	Rs.	A.	P.
Rice land	2	0	0
Wheat „	1	0	0
Other „	0	8	0

"The rates actually used were only Rs. 1-12-0, 0-12-0 and 0-6-0. The rates used in the fluctuating assessment of the Náli villages in Sirsa for the cropped areas are—

	Rs.	A.	P.
Rice	2	8	0
Jowár	0	12	0
Other kharíf crops	0	8	0
Wheat and mixtures of wheat ...	1	8	0
Other rabi crops	0	12	0

"The first set of rates applied to the average areas of the last four years gave a rate of 12 annas, the second of 10 annas, and the third 14 annas. Had the years for which the records were prepared been average years, in regard to the area inundated and the area cropped, the rates proposed might with safety been applied to the whole recorded *sotar* area. As a fact they were far better than ordinary years. The floods were high and seasonable. For Sirsa a continued even flow on the Ghaggar is sufficient; but for Barwála and Fatehábád, where the river is more confined within its banks, a high flood is necessary to top the banks and inundate the lands beyond, and when there is a high flood the area inundated is very large. The fluctuations in the flooded area in Fatehábád and Barwála must therefore be great, and greater than they are in Sirsa. The area of *sotar* in 1863 was only 15,196 acres; and now it is recorded as 36,136 acres. The average for the ten years before 1887 was only 18,000 acres. In para 35 of the Assessment Report reasons are given in detail for the conclusion that we could not safely regard the *sotar* area as more than 18,000 acres or just half the recorded area; and that it was only to this area that we could apply our rates, whether all-round rates or crop rates.

"The rate of one rupee worked out from produce estimates gave a demand of Rs. 18,000. In order to apply the Sirsa rates for fluctuating assessment, the 18,000 acres were divided among crops according to the areas of the last four years, which made up a total of 36,136 acres—rice being, however, retained at its full figure and not halved as it is grown on land

CHAP. III, C. Land Revenue. Ratya (Fatehábád Náli sotar.

which is almost always flooded. The details are given in para. 61 of the Assessment Report. The result was an estimate of Rs. 18,267, as the revenue of 36,136 acres, or practically 8 annas an acre. In Hissár as in Sirsa the hard clay *sotar* soil will grow nothing unless flooded. In villages which for years have not been reached by the floods the people are beginning to work up this hard soil, but such villages have been treated as *báráni* and not *sotar* villages. The Financial Commissioner accepted the total assessment of Rs. 18,267 on the understanding that the detailed assessment should be done on the crop rates used in the fluctuating assessments in Sirsa, applied to such areas as the special circumstances of each village justified. This was done in all villages where rice was grown to any extent and the result was a demand which could as a rule be taken. But in other villages, the crop rates could not be applied so successfully, as it is not the soil but the time that the land becomes fit for the plough that determines whether gram or wheat will be sown. If the floods are early and the land is sufficiently dry in September gram is then sown, whereas if the floods are late and the ground not ready for ploughing until October or November wheat will be put down on the same soil. This explains why in 1885-86 four-fifths of the area cropped grew gram, and in 1887-88 less than a fourth grew gram and almost three-fourths wheat. It was unsafe therefore to accept the crop areasas in all cases a safe basis. All facts connected with the inundation of each village were fully considered and discussed with the people, and the revenue announced was received by the people, with the single exception of the proprietor of a *zamindári* village."

Assessment of the Circle.

"The result of the half asset rates for *sotar*, *báráni* and waste on the areas of 1886 was a demand of Rs. 52,544 against an existing demand of Rs 30,110, and on the areas of 1890 a new demand of Rs. 63,312. Population had increased between 1868 and 1881 by 26 per cent: cultivation of *báráni* land had quite doubled and about this there was no doubt, and as for the *sotar* an area equal to a third of the cultivation was still waste. The cattle had increased 50 per cent. up to 1885 and in 1890 the cattle numbered 62,379 as against 41,134 in 1863, and this circle is the richest in cattle of the whole district; on the other hand, as a set-off against this great increase in prosperity is the fact that Pachhádis and Ranghars own 33 and Játs only 20, of the land: and it was impossible to raise the demand on such cultivators by 110 per cent. The alienations in this circle amount to 16 per cent. of the total cultivation, but they have been made mostly by absentee proprietors in favour of residents, and this is entirely a gain. The rate for the *báráni* area was reduced to 5½ annas which was also the rate in the villages of the tract which have no flooded area. The *báráni* rate was

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Land Revenue.
Assessment of the Circle.

sanctioned by the Financial Commissioner, but he raised here as in other subdivisions of the Náli, the rate on waste from 1 $\frac{6}{12}$ to 2 annas."

The following table gives the result of the total assessment :—

	On sotar.	On baráni.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	Rs.	
Demand by half asset rates ...	27,102	36,210	1,659	64,971	116
	0-12-0	0-6-9	0-1-6		
" proposed revenue rates ...	18,267	29,505	1,659	49,431	64
	0-8-0	0-5-6	0-1-6		
" sanctioned rates ...	18,267	29,505	2,212	49,984	66
	0-8-0	0-5-6	0-2-0		
" announced	...	...	...	50,110	66
" of 1889 90	...	...	...	30,11	...

Tohána (Barwála) Náli Sotar.

This tract in its general features resembles the circle last dealt with and the same difficulties in assessment had to be faced. The assessment was based on the same principles and the rates worked out as in the other Sotar circle as shown in the following quotation from the Settlement Report :—

Rates for flooded land.

"In the Náli of Barwála the same process was carried out in regard to the *sota* lands as in the Fatehábád Náli. The prices and estimates of yield were the same. Of the 12,789 acres paying produce rents. 7,273 paid a third and 5,458 a fourth. It was therefore safe to fix the Government share of the whole produce at one-sixth of the grain. Applied to corrected areas (those in the Preliminary Report were wrong), the produce estimate came out practically at the same as for Fatehábád, the larger area under wheat counterbalancing the decrease in rice. The total area of recorded *sotar* was 17,617 acres as against 8,287 acres in 1863. The average of the ten years before 1887 was 9,349 acres, and for reasons similar to those given in the case of Fatehábád the area of *sotar* to be used as the basis of a fixed assessment was taken at 9,500 acres. The rates used in the fluctuating assessment of the Sirsa Náli were applied to this area, and the estimate derived was Rs. 8,978. As the unflooded *sotar* grows no crop, this was regarded as the demand on 17,617 acres, and here as in Fatehábád the result is an all-round rate of 8 annas. The same proposals were made in both circles and they were accepted."

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Assessment of the Circle.

The half assets rate for the *báráni* land in this circle was fixed at 6 annas 9 pies per acre and the revenue rate adopted was 6 annas as against 5 annas 6 pies in the other *sotar* circle. Pachhádás and Ranghars hold 25 instead of 53 per cent. of the total area as in the Rattia Náli. Large proprietors hold 33 per cent. and 50 per cent. of the cultivation is in the hands of tenants-at-will. The average rent rate in all villages in 1886 was 13 annas 9 pies and in *zamíndári* villages 14 annas 4 pies. The table in the margin shows the details of the assessment in this circle.

	On sotar.	On báráni.	On waste.	Total.	Increase per cent.
	Rs.	Rs.	Rs.	Rs.	
Demand by half asset rates.	12,111	6,242	1,293	19,646	100
	0-11-0	0-6-9	0-1-6		
" proposed revenue rates.	8,978	5,550	1,293	15,821	61
	0-8-0	0-6-0	0-1-6		
" sanctioned rates	8,978	5,550	1,724	16,252	65
	0-8-0	0-6-0	0-2-0		
" announced ...	...	...	...	16,700	70
" 1889-90 ...	...	...	...	9,823	...

Total result.

The following statement gives the complete assessment of the land revenue (exclusive of owner's rate) of the four southern tahsíls as now constituted (exclusive of Budhláda) and compares it with the former demand, exclusive of water-advantage, *i. e.*, the portion of the former fixed revenue due to canal-irrigation and with the demand by half net asset rates and also with that by the sanctioned revenue rates :—

Tahsíls.	Former dry revenue 1889-90.	Demand by half net assets.	Increase per cent.	By revenue rates.	Increase per cent.	Revenue assessed.	Increase per cent.
	Rs.	Rs.		Rs.		Rs.	
Bhiwáni	88,268	1,13,931	29	1,06,888	21	1,07,150	21
Hánsi	1,06,581	1,81,630	70	1,74,918	64	1,72,650	62
Hissár	83,512	1,51,948	82	1,36,713	64	1,35,105	62
Fatehábád	1,00,473	2,29,388	128	1,83,015	82	1,83,260	82
To tal ...	3,78,834	6,76,897	78	6,01,534	59	5,98,165	58

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The new assessment was introduced with effect from Kharíf 1890, so that at the present time (March 1892) it is difficult to say much as to its working. The kharíf of 1890 was a failure and that of 1889 had also been very inferior, so that some villages were in difficulties. The new assessments were, however, promptly paid up in all but three cases, where, for special reasons, suspensions were granted, which were subsequently remitted. The rabi instalment is comparatively small, and confined to the flooded and canal tracts. It was also paid with punctuality in 1891. The kharíf of 1891 was much better than the previous one, and no difficulty was felt in paying the demand. Experience, so far as it has gone, would seem to show that the new revenue demand can be paid with ease, certainly in good seasons, as is also clear from the rates and statistics given above and also without much difficulty in seasons of ordinary and temporary scarcity. In a succession of bad years, however, the inferior class of cultivators in the *bhayáchára* and in some *pattídári* villages will be in difficulties, especially if there is scarcity of fodder or mortality among cattle. The revenue demand is so far below half net assets that no difficulty should be felt in paying the revenue in an occasional bad season, but unfortunately Hissár is liable to successions of such.

Period of settlement.

The assessments were announced provisionally for a period of twenty years from Kharíf 1890. But it was at the same time made clear that the period was subject to the final orders of Government.

Budhláda iláka

The small Budhláda tract, with an area of 54 square miles and consisting of 15 villages, was transferred from the Kaithal tahsíl of the Karnál district to the Fatehábád tahsíl of the Hissár district in 1889. As its revenue history forms a part of that of the former tract, it has to be considered separately. British supremacy was extended over Kaithal and other Cis-Sutlej Sikh States by the treaty of Lahore in 1809. Its effect was to establish the protectorate of the British Government as suzerain over the States. The powers of the Chiefs were gradually curtailed, and they were reduced more or less to the position of jágírdárs. In 1843 the Kaithal chieftainship and *jágír* with the Budhláda tract lapsed to the British Government by the death, without issue, of Bhai Ude Singh, Chief of Kaithal, and British rule was established, but a *jágír* of 14 out of the 15 Budhláda villages was continued to the Bháis of Arnauli, a collateral branch of the family.

Native revenue system.

The following extract from Mr. Douie's Settlement Report of Umballa-Karnal describes the native revenue system in Kaithal:—

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Native revenue system.

"The revenue system of the Sikh chiefs consisted in squeezing the weak and getting as much as they could out of the strong. They took a share of the total produce one-fourth, two-thirds, one-third, two-fifths, and even half by appraisement of some crops; for others, such as poppies, tobacco, cotton, cane and *chari* cash rents were charged. In Kaithal, in the parts where the rabi crop is unknown, and indeed in others where it promised unfavourably, an arbitrary assessment was fixed, which in addition to numerous cesses, was paid by the zamíndárs, by a *bách* on cattle, polls, hearths, and ploughs (*chaubacha*).

Summary Settlement.

The first summary settlement of the Kaithal tahsíl including Budhláda was made by Major (afterwards Sir H.) Lawrence, soon after 1843 for a period of three years. The assessment appears to have been a heavy one.

First Regular Settlement.

In 1847 the first Regular Settlement of the Kaithal tract was made by Captain Abbott, but he only assessed a few villages in the Budhláda iláka. The demand then fixed was collected for a few years without the accrual of very heavy balances. But his record and assessment were considered so bad that the settlement was not reported to Government for sanction, though it was allowed to run for six years.

First Revised Settlement.

A second Regular Settlement of Kaithal, in which the Budhláda tract also was included, was made by Captain Larkins from 1853 to 1856.

The villages in the Budhláda iláka, now known as the Jangal circle, were leniently treated the whole tract being assessed at Rs. 8,021. The revenue rate employed was 6 annas 6 pies per acre. The soft loam of the tract was apparently under-valued, and its productiveness in seasons of short rainfall was not sufficiently taken into account.

Second Revised Settlement.

The Budhláda tract with the rest of the Kaithal tahsíl of Karnál and parts of the Umballa district came under settlement again in 1882. The operations were conducted by Mr. Douie as Settlement Officer of Karnál-Umballa.

Standard of assessment.

The standard of assessment was the same as that subsequently laid down for the other portions of the four southern tahsíls of the Hissár district, *viz.*, that the half net produce of an estate, or in other words half the share of the produce ordinarily recoverable by a landlord in money or kind should represent the limit of the Government land revenue demand. The Budhláda iláka was constituted a separate assessment circle and called the Jangal circle. The materials for an half net assets estimate were not very ample. Only 19 per cent. of

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the cultivated area was held by tenants, and of this 11 per cent only by tenants-at-will.

Standard of Assessment.

Of the total area not more than 4 per cent. was held by tenants-at-will paying cash competition rents, and these averaged 6 annas 5 pies per acre. Of the total cultivated area 5·3 per cent. only pay in kind. The usual rate of *batái* is one-third but one-fourth is not uncommon. The half assets share of Government was calculated at 14 per cent. of the gross produce. *Zabti* rents are unknown.

Wheat	27
Barley	39
Gram	35
Gochni	39
(Gram and barley)	
Sarson	21
Jawár	33
Bájra	31

The prices assumed for arriving at the cash value of the Government half assets share were as in the margin in *sérs* per rupee.

Half nett assets.

The value of the half assets share of Government for the whole Jangal circle as worked out by applying the assumed averages of yield and price and *batái* rates to average areas cropped stood at Rs. 16,143, an increase of 101 per cent. on the former revenue of Rs. 8,021.

The assessment.

The following were the points for consideration in determining how much of the enhancement indicated by the half net assets estimate could be taken. Cultivation and fallow had increased by 36 per cent. since the previous settlement, and no room was left for expansion, and the grazing area was small. Population increased by 41 per cent. between 1855 and 1868, and by 79 per cent. between 1855 and 1881. The proprietors are mostly Jat Sikhs, but there is an admixture of Rájpúts and Dogars. The Játs are a fine race and generally very thriving. The soil is for the most part an easily worked level loam with a large admixture of sand (*niwán*). There is a good deal of uneven and very sandy land called *tibbi* which is distinctly inferior to *niwán*, except in a year of very scanty rainfall.

The water-level is 75 feet below the surface; the water bearing stratum contains a good deal of salt and well-irrigation is practically non-existent, but some distributaries from the Joiya Branch of the Sirhind Canal have been brought into the tract. Somewhat under half the cultivated area is cropped in the kharíf the principal staples being *jawár* and *bájra*, mostly the former. A little over half is cropped in the rabi, the principal staples of which is gram alone or mixed with barley and *sarson*. The demand of Rs. 8,021 in force previous to settlement fell at a rate of 4 annas 4 pies on the area then cultivated and the former assessment was light as noted above. The Settlement Officers recommended a revenue rate of 6 annas 6 pies

per acre for the whole circle which would give a demand of Rs. 11,972 as compared with a half net assets estimate of Rs. 16,142; the increase on the former revenue being 49 per cent. There were practically no grazing lands in the tract, and no assessment on waste was proposed. The Commissioner and Financial Commissioner supported the proposed rate on cultivation on the understanding that the assessment should run for ten years. His Honor the Lieutenant-Governor, however, considered that the rate was too light and should be raised to 7 annas per acre, at the same time indicating that the term of settlement should be 18 years. The revenue demand by the sanctioned rate was Rs. 12,893, giving an increase of 60 per cent. The following Statement gives details of the assessment.

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The assessment.

Former revenue with incidence on cultivation.	Half assets estimate.	Increase per cent.	Revenue at sanctioned rate.	Increase per cent.	Revenue announced with incidence on cultivation.	Increase per cent.
Rs.	Rs.		Rs.		Rs.	
8,021	16,143	101	12,893	60	12,700	58
Rs. a. p			Rs. a. p.		Rs. a. p.	
0 4 4			0 7 0		0 6 11	

Out of the total new assessment Rs. 11,750 is assigned and Rs. 950 only *khálsa*.

Term of Settlement.

The new assessment took effect from Kharíf 1888, and in accordance with the Settlement Officer's original proposal a period of 18 years has been provisionally sanctioned by the Local Government, so as to make the period end concurrently with the assessment of Pargana Indri, which was sanctioned for 20 years from Kharíf 1886.

In the final Settlement Report of the Karnál-Umballa tract it has been proposed to fix the term of the Budhláda assessments, so that they shall expire at the same time as the new assessments of the four southern tahsíls of the Hissár district.

Tahsíl Sirsa.

Native land revenue system.

The remarks which have been made in regard to the native land revenue system apply almost equally well to Sirsa. But shortly before the advent of British power a large amount of immigration into the northern dry tract went on under the direct encouragement and patronage of the Patiála and Bikánir Rulers. They seem to have realized their dues from the colonists by a share of the gross produce varying from $\frac{1}{10}$ to $\frac{1}{7}$, the

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lower rate being taken from newly settled villages, and the latter from those which had been settled longer. The Rája of Bikánir appears to have sometimes levied his dues in cash at a rate per plough, and not in kind. In some cases the share seems to have been over ⅕th or ⅙th, and the share paid by the headmen was generally less than that paid by the ordinary cultivator. The division appears to have been effected in the case of the Patiála colonists, sometimes by appraisement, and sometimes by actual division of grain.

Summary Settlement, Parganas Ráina and Sirsa.

The first portions of the present Sirsa district which appear to have been settled by a British Officer were the old parganás of Sirsa and Ránia. These were the first to come under our direct rule in A. D. 1818. A Summary Settlement of these two parganás was effected by Mr. J. P. Gubbins in A. D. 1829. The Darba pargana, which now lies in the sandy Bagár tract to the south of the Ghaggar was recovered from Bikánir in 1828, and was not transferred to the Sirsa or Bhatiána district till 1838. The assessment made in the Summary Settlement was fixed in cash in place of the former payments in kind, which had been in force under Native Rulers. The assessments were founded on some sort of estimate of the value of the previous grain collections of the Native Rulers, but they were generally so high that they could not be paid in good years, and income from land fluctuated greatly. That the Summary Settlements of Parganás Rania and Sirsa were severe is shown by the fact, that many villages which were unable to pay had to be resettled and that in 1836 Rs. 83,343 of accumulated balances had to be remitted, while Rs. 11,265 was remitted from the demand of that year on account of short rainfall, and failure of Ghaggar floods. The utmost severity in collection, such as the attachment of standing crops, was unable to prevent such results.

Pargana Gudá.

In 1837 Parganás Guda and Malaut were recovered from the Patiála Sikhs. In that year they paid Rs. 6,413 as a rabi instalment collected in kind. In 1837, Captain Thoresby, Superintendent of Bhatiána, effected a Summary Settlement of these two parganás for a term of three years. The greater part of the old Guda pargana is now included in the northern half of the present Sirsa tahsíl. As in the settlements of Parganás Ránia and Sirsa, the assessments were fixed in cash. The Board of Revenue in its instructions for assessment had directed officers so to pitch their assessments as to leave 20 per cent. of the net profit to the proprietors; but it was impossible to tell who were proprietors or what were the net profits; the actual kind collections of the previous Native Rulers were practically the only guide. In assessing the land, Major Thoresby made an estimate of the average gross produce which he valued at the current selling price, and he fixed his cash assessment at a share of this valuation proportionate to the share

of the gross produce previously taken by Native Rulers. Such a standard of assessment had but little connection with net profits, and was intended to be simply a cash approximation to the previous average kind realizations of the State. The demand assessed was seldom of ever realized. It was a maximum realizable only in good years, and the actual collections were made from year to year on a rough estimate framed by native officials as to the extent and outturn of the crops.

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Pargana Guda.

In 1841-42 the demand of four parganás now included in the Sirsa tahsíl was as follows :—

	Villages.	*Demand.*
		Rs.
Darba	43	12,508
Sirsa	42	22,049
Ránia	89	62,305
Guda	137	24,601
Total ...	311	1,21,463

Pargana Rori.

In 1847, the Rori pargana, now in the north-east of the Sirsa tahsíl, was confiscated from Nábha and was summarily settled in 1848.

Working of Summary Settlement.

No complete revision of the Summary Settlements of the above parganás was made up to 1852, but as in pargana Guda, in the Rohi or dry tract they were generally allowed to run on. Many villages were held under *khám* management, *i. e.*, with a fluctuating assessment.

The following statement shows the demand for 1852-53, the last year before the commencement of the First Regular Settlement of Bhattiána :—

No.	Name of Pargana.	Fixed assessment.		Fluctuating assessment.		Total demand.	
		Number of villages.	Demand.	Number of villages.	Demand.	Number of villages.	Demand.
			Rs.		Rs.		Rs.
1	Darba	44	13,184	...	...	44	13,184
2	Sirsa	55	27,732	5	729	60	28,461
3	Ránia	105	62,398	11	1,870	116	64,268
4	Rori	...	...	15	4,672	15	4,672
5	Guda	150	26,719	2	133	152	26,852

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Working of Summary Settlement.

Year.	Demand for whole district	Collections.	Percentage.
	Rs.	Rs.	
1848-49 ...	1,38,081	41,854	30
1849-50 ...	1,38,081	54,515	39
1850-51 ...	1 42,430	85,564	60

The marginal statement will give some idea of the extent to which collections fell short of demands in the entire Bhattiána district. In short during the years from 1837 to 1852-53 on an average one-quarter of the demand of the district was remitted annually, and in some years more than one-half. Thus the demand of the Snmmary Settlements instead of being a fixed average one realizable every year was a maximum one realizable only in good years.

First Regular Settlement.

In the cold weather of 1851-52 Mr. Thomason, the Lieutenant-Governor of the N.W. P., made a tour through the Bhatti territory from Fázilka to Sirsa, and his attention was prominently called to the economical and fiscal position of the tract and especially to the precarious nature of the harvest on the flooded land. " He accepted the conclusion that in a country so situated little revenue could be expected and large balances must constantly arise, but pointed out that much might be done by good management to humanize the people and to train them to habits of order and industry. He declared the urgent necessity of defining more clearly than had yet been done, even in settled villages, the rights of the different occupants of the soil, and considered this of much greater importance than the revenue to be realized which must necessarily be very light. The great object being the moral improvement of the people, the first step must be to assure every man of his right. He noted that in assessing the *sotar* lands on the Ghaggar some villages had been nominally assessed at the maximum which could be realized in a good year, heavy balances being remitted in successive years, while others had been altogether excluded from assessment and held *khám*, and ordered that these irregularities should cease, and that here as elsewhere a fair average *jama* should be fixed, the balances of bad years being recovered in good years, and where there was no balance the produce of good years being left to the people without stint. He directed a 20 years' settlement to be made on these principles, and called on the district authorities to set about the work earnestly, systematically and regularly." In compliance with these instructions the Regular Settlement was commenced in 1852 under Captain Robertson, who then succeeded Captain Robinson as Superintendent and held charge of the district and of the Settlement with intervals until the Mutiny. The operations were conducted in accordance with the provisions of Regulation IX of 1833, the rule of assessment being that the Government demand should be about half the net assets. (In

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the earlier summary assessments about 1837, the rule had been to take five-sixths of the net assets). The work of settlement was completed and sanctioned pargana by pargana. The settlement of Parganás Darba, Sirsa and Rori was made and reported by Captain Robertson, Superintendent of Bhatiána, and sanctioned by the North-West Provinces Government before the Mutiny. Captain Robertson had also settled Pargana Rania, but it was not reported on until after the Mutiny and after the transfer of the district to the Punnjab. The settlement of that pargana was then reported by Mr. Oliver and sanctioned by the Punjab Government. Mr. Oliver then settled and reported on the remaining four parganás forming the west end of the district, and the Punjab Government gave formal sanction to the settlement in 1864, or 12 years after the commencement of settlement operations.

Principles of the Regular Settlement.

The demand of the State from each township instead of being a nominal maximum demand realized full only in exceptionally, good years, was fixed at a fair average assessment, the balances of bad years being recovered in good years, and where there was no balance the surplus produce being left to the people. The principle on which this assessment was made was that the demand of the State should equal half the net profits of cultivation, but there were few data available on which to base such calculations, and the Settlement Officer of the Darba pargana stated that his assessment approached to two-thirds of what the land was able to pay, leaving one-third as profits to the peasants. In the villages last settled Mr. Oliver made sure of his assessments being half net profit assessments by first fixing the rents to be paid by the actual cultivators and then taking half of this as the demand of the State.

Results.

The following table exhibits the results of the First Regular Settlement in the parganás lying within the present limits of the Sirsa tahsíl. The statement includes the villages added since the settlement, and excludes those transferred to Bikánir in 1861 :—

Former Tahsíl.	Pargana.	First year of Regular Settlement.	Number of villages.	Average demand of five years before Regular Settlement.	Full assessment of Regular Settlement.	PERCENTAGE. Increase.	PERCENTAGE. Decrease.
				Rs.	Rs.		
Sirsa	Darba	1853-54	44	12,673	10,862		15
	Sirsa	1854-55	69	27,226	26,699	...	2
	Rania	1856-57	86	51,238	49,556	...	3
Dabwáli ...	Rori	1854-55	8	3,419	4,008	17	...
	Guda	1862-63	149	23,920	41,105	72	...
Total ...	...	...	356	1,18,476	1,32,230	11	...

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On the disruption of the Sirsa district in 1884 the Dabwáli tahsíl was abolished, and the whole of the above tract with the exception of a few villages in Pargana Guda in Tahsíl Dabwáli was included in the new Sirsa Tahsíl, which consisted of the whole of the old Sirsa tahsíl, and the whole of the old Dabwáli tahsíl with the exception of 31 villages now in the Ferozepore district. The assessment of the Regular Settlement by the modern assessment circles and former tahsíls is as follows :—

Assessment Circle.	Former Tahsíl.	Present number of villages	Assessment of last year of Summary Settlement.	Full assessment of Regular Settlement.	PERCENTAGE.	
					Increase.	Decrease.
			Rs.	Rs.		
Bágar	Sirsa	57	17,078	15,221	...	11
Náli	Sirsa	104	66,646	58,993	...	14
	Dabwáli ...	5	1,300	1,408	8	...
	Total Náli ...	109	69,946	60,401	...	14
Rohi	Sirsa	38	7,798	12,903	66	...
Bbi	Dabwáli ...	152	24,063	43,705	82	...
	Total Rohi...	190	31,861	56,608	77	...
Total...	Tahsíl Sirsa ...	199	93,522	87,117	...	7
	„ Dabwáli...	157	25,363	45,113	78	...
	Total two Tahsíls	356	1,18,885	1,32,230	11	...

In many villages in which a large increase was taken at the Regular Settlement the system of progressive assessments was restored to. These have been included in the assessment shown above which also includes *jágír* assessment, but not those on *muáfi* plots.

In 1881-82, the last year of the Regular Settlement, the actual demand, *khálsa* and *jágír*, stood as follows :—

	Rs.
Náli circle	62 022
Bágar	15,221
Rohi	56,489

This was an increase in the actual demand realizable when the assessments were made owing to the subsequent effect of progressive assessment, lapse of *muáfis*, &c.

Working of Settlement.

The Regular Settlement worked of course far better than the previous Summary Settlements. In the drought of 1860-61 the kharíf demand of 1860 was remitted to the extent of Rs. 58,416, or nearly one-third of the total demand of the year in the greater number of villages in the Bágar, Náli and Rohi circles. From 1862-63 to 1880-81 remissions averaged Rs. 3,000

a year for the whole of the old Sirsa district or 1·6 per cent. of the annual demand. By far the greater part was given on account of calamities of season, especially in 1868-69 and 1869-70. The remissions were chiefly given in the sandy villages in the south of the district and those in the Sotar valley now included in the present Sirsa tahsíl. Inclusive of the above remissions 8 per cent. of the demand of the whole of the old district was on the average in arrears at the end of each year.

Workning of Settlement.

Revision of Settlement.

The period of the Regular Settlement, which, as stated above, had in the case of different parganás taken effect from different years, had come to an end in all parganás by 1875-76. A revised settlement was commenced by Mr. Wilson in the whole of the old Sirsa district in 1879 and completed in 1883.

Standard of assessment.

The standard of assessment was the same as that laid down in the case of the re-settlement of the four southern tahsíls of the present Hissár district, *i. e.*, the Government demand for land revenue was not to exceed the estimated value of half the net produce of an estate, or in other words, half of the share of the produce of an estate ordinarily recoverable by the landlord, whether in money or in kind. In the case of land cultivated by the proprietors or by tenants at favourable rent, the half net produce would be taken to be the rent which would be payable if the land were let at the full rents ordinarily paid by tenants-at-will in the neighbourhood.

Basis of assessment.

As in the four southern tahsíls the half net asset or half net produce estimate was based mainly on cash rents paid in full year by year by tenants-at-will without reference to the nature of the season. It was found that by far the greater proportion of the area held by tenants-at-will except in the flooded lands paid rent in cash, and the rents taken as a basis for the half net asset estimate were those paid for land which had been brought under cultivation since settlement and not for the older cultivation which consisted of a better quality of soil near the village site. The half asset estimates so framed were checked by comparison with produce estimates based on the average share of produce taken by the landlord and an estimates of average yield and price. The latter have been already dealt with in Chapter II. As in the four southern tahsíls it was found that proprietors derived large profits from the village waste which the Settlement Officer estimated at about Rs. 3,90,000 for the whole Sirsa district. A certain fraction of the waste was exempted from assessment as needed for grazing, and the balance was assessed at a low rate.

Assessment circles.

The whole of the old Sirsa District was divided into five assessment circles without regard to the fiscal divisions at that time existing. Of these two (the Bágar and the Náli circles) fall wholly within the present Sirsa tahsíl while of the third (the

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Rohi circle) only 159 villages are in the present Sirsa Tahsíl. The following statement shows the gross fixed assessments announced by Mr. Wilson in each circle :—

Circle.	Assessment. Rs.		Rate per cultivated acre. Rs. A. P.
Bágar	20,000	... ...	0 2 4
Náli	40,925	Rice lands ...	1 12 0
		Well lands and wheat lands ...	0 12 0
		Other flooded lands and Sotar *báráni* ...	0 6 0
		Rohi *báráni* ...	0 3 0
		Culturable waste (after deducting one-third)	0 1 0
Rohi	83,860	Cultivation ...	0 3 6
		Culturable (waste after deducting one-third) ...	0 0 3

Besides the fixed assessments announced in the *Náli* circle 31 villages were placed under fluctuating assessment, the following rates being charged :—

	Per acre. Rs. A. P.
Munji rice ...	2 8 0
Wheat alone or with gram, khârsú rice, tobacco, vegetables, *sarson*, *mirch*, *dhanya*, *san*, *kasumbha*, cotton ..	1 8 0
Other *rabi* crops, such as barley, gram, *tárámíra*, *halya* ..	0 12 0
Other kharíf crops, such as *bájra*, *moth*, *mash*, *mung*, *jawár*, *til*	0 8 0

These rates were applied to the areas actually cropped every harvest after making allowances for failed areas.

CHAP. III, C.

Land Revenue.

Assessment circles.

Mr. Wilson estimated that the application of these rates would result in an average income of Rs. 33,075 making the average assessment of the Náli circle Rs. 74,000 altogether. The sums actually realised in the 20 years ending 1901-02 averaged Rs. 26,740 or Rs. 6,335 less than the estimate.

The working of the revised Settlement.

Mr. Wilson writing about his settlement in April 1884 said: "The assessment, though a great enhancement on the former demand, is already very light and will soon in many villages be very much below the half nett profits standard." This was due to the extraordinarily rapid development of the tract after the extension to Sirsa of the Rájpútána-Málwa Railway which took place in 1883. Besides an increase in cultivation rents increased rapidly and in 1887 Colonel Grey at that time Commissioner of Delhi, thought that the term of settlement should be reduced from 20 to 15 years. It was found impossible to accept Colonel Grey's view because engagements had been taken from the people for twenty years, and it was felt that it would be regarded by them as a breach of faith if the term were reduced. Upto the end of 1885-6 the new assessment was realised without having recourse to suspensions or remissions 1885-6 was a bad year, and it was followed by a year the rainfall of which was well below the average. This necessitated the suspension in 1886-7 of Rs. 8,574 in the Rohi and Náli circles of the *tahsíl*, the whole amount suspended being collected in 1887-8, which was a fairly good year. The year 1888-9 was below the average, but no suspensions were necessary. The rainfall of 1889-90 was very partial. In some villages the *kharíf* crop was excellent and in others very poor, but the *rabi* crop failed everywhere. In spite of this only Rs. 5,034 had to be suspended altogether in the Rohi and Náli circles. The whole amount suspended except Rs. 424 was recovered in 1890-1. The year 1890-1 began well but the rains stopped in August and a large portion of the area sown failed. Land revenue to the extent of Rs. 6,806 was suspended in the Rohi and Náli circles of which Rs. 5,347 was recovered during the year, and Rs. 1,459 in 1891-92. The rainfall of 1891-2 was again bad, and Rs. 5,972 had to be suspended, of which Rs. 2,629 was recovered during the year and Rs. 3,343 in 1892-3. The years 1892-93 to 1894-95 were among the best the tract has ever seen. The rainfall was abundant, and the outturns good. Cultivation increased greatly, and the assessment did not even approximate to the half nett assets standard. It was frequently asserted by the people themselves that a careful zamíndár could pay the whole of his land revenue by selling the *pálá* collected on his holding. With the end of 1894-5 the period of prosperity closes. From 1895-6 to 1903-4 there has been an almost continuous record of famine and failure with only occasional gleams of prosperity. The following statement shows

CHAP. III, C. — Land Revenue. The working of the revised Settlement.

the amounts of land revenue suspended, remitted and in balance from 1895-6 to 1902-3 when Mr. Wilson's settlement came to an end :—

Year.	Amount suspended.	Subsequently realised.	Remitted.	Balance.
	Rs.	Rs.	Rs.	Rs.
1895-6 ...	1,779	1,779	...	...
1896-7 ...	86,981	80,263	6,718	...
1897-8 ...	735	...	735	...
1898-9 ...	99,042	80,434	18,608	...
1899-1900	1,32,405	55,438	76,967	...
1900-01	22,958	...	22,958	...
1901-02	1,20,686	20,474	93,673	6,539
1902-03 ...	94,204	55,420	52	38,732

Name of circle.	Half nett assets based on cash rents.	Half nett assets based on produce, rents.	Settlement Commissioner's estimate of the actual half nett assets	Assessment sanctioned.		Total assessment actually announced.
	Rs.	Rs.	Rs.		Rs.	Rs.
Bágar ...	40,000	27,000	35,000		25,000	24,980
Náli ...	1,09,000	96,200	1,10,000	Fixed	52,000	52,000
				Wood and grass	2,800	2,740
				Fluctuating	38,000	38,000
				Total	92,800	92,740
Rohi ...	1,50,000	1,72,000	1,60,000		1,25,000	1,25,870

Bagar Circle.

The Bágar circle is a very sandy circle of 57 villages which adjoins the Fatehábád tahsíl. The inhabitants consist chiefly of Bágrís of various castes, the majority of the landowners and occupancy tenants being Játs. The circle is entirely dependent on the local rainfall for its cultivation, there being no canal irrigation and the depth to water being too great to permit of irrigation from wells. The principal crops sown are *bájra* in the *Kharíf* and *bejhár* in the *Rabi*. The system of cultivation is simple in the

extreme. There is no rotation of crops and the land requires no manure. One ploughing suffices for a kharíf crop and two for a rabi crop.

CHAP. III C,
——
Land Revenue.
Bágar Circle.

The second revision of the Sirsa Settlement was begun in 1901. The old maps had become obsolete and as a preliminary the whole tahsíl was re-measured on the square system. The principles of assessment were the same as those of Mr. Wilson's settlement, that is to say, the half nett assets was taken as a guide. The assessment circles were retained as at Mr. Wilson's settlement but new half nett assets estimates were prepared based on the rents and prices now prevalent. Two sets of estimates were prepared, one based on cash rents and the other on rents paid in kind. From these estimates the Settlement Commissioner deduced the probable true half nett asset and the assessment sanctioned was somewhat lower than this. The following table shows all these particulars :—

The total assessment sanctioned for the circle was Rs. 25,000. There were two sanctioned rates to be used in distributing this assessment over villages. One was a rate of 6 annas per acre to be applied to the average area actually cropped in the 17 years ending 1901-02 and the other was a rate of 3 annas per acre applied to the area recorded as cultivated. The increase in most villages was very small and the assessment was cheerfully accepted by the people. Unfortunately it was not announced till February 1904, and owing to the fact that the kharíf of 1903 had not been very good in the Bágar it was necessary to suspend a large portion immediately.

Rohi Circle.

The Rohi circle comprises 159 villages all lying to the north of the Ghaggar. It gets a little irrigation from the Dabwáli Major Distributary of the Raikot Branch of the Sirhind Canal and from the Domwáli Major Distributary of the Bhatinda Branch of the same canal. The area classed as irrigated is only 1 per cent. of the total area, while 80 per cent is dependent on the local rainfall. The remaining 19 per cent. is uncultivated or unculturable land. The depth to subsoil water is too great to permit of well irrigation and in many cases the water in the drinking wells become bitter in the hot weather. The soil is a good sandy loam, interspend in parts with the hillocks of almost pure sand. As a general rule the soil and rainfall to the north-east of the circle are much better than those to the south-west. The cultivators in the north and east consist mainly off at Sikhs which in the south and west Bágri Játs and Muhammadan Rájpúts are the prevailing tribes. Thus the north-eastern half of the circle is much stranger than the south-western. The sanctioned assessment of the circle was Rs. 1,25,000, and as in the case of the Bágar circle there were two standard rates for distribution

CHAP. III, C. Land Revenue. Rohi Circle.

of this sum over the various estates. The crop rate was 9 annas per acre and the cultivated area rate 4½ annas per acre. The actual assessment announced was Rs. and in distributing the assessment the north eastern villages, and the few estates receiving irrigation from the Sirhind Canal were assessed at very much higher rates than the south-western villages. The new assessments were announced at the end of 1903, but as in the case of the Bágar circle it was found necesssary to suspend a considerable portion of the demand at once owing to the harvest being a poor one in many villages.

Máli circle.

The Máli circle lies between the Rohi and the Bágar circles. It comprises 109 villages and for assessment purposes is divided into two parts, namely, (1) the area which has been placed under fluctuating assessment, and (2) the area under fixed assessment. The former lies between the Railway bridge at Khaireke and the western boundary of the tahsíl. It consists of all that portion of the circle subject to the precarious flooding from the river. The area under fixed assessment consists of the rest of the circle. In the area under fluctuating assessment the following crop rates have been sanctioned:—

Fluctuating assessment.

	Rate per acre.		
	Rs.	A.	P.
Munji rice	3	0	0
Wheat mixtures of wheat khársú rice, tobacco, vegetables *sarson,* pepper, *dhaniya, san, kasumbhi*	1	12	0
All other *sailáb* or *nahri* crops	1	4	0
All *báráni* crops	0	8	0

These rates are applied every harvest to the area actually cropped after making due allowance for *kharába.* In order to calculate *kharába* or failed areas a good crop is recokoned as a 16 anna crop. If in any field the crop is better than an 8 anna crop no allowance is made for *kharába.* If the crop is better than a 4-anna crop, but worse than an 8-anna crop, half the area is reckoned as *kharába,* and if the crop is worse than a 4-anna crop the whole area is reckoned as *kharába.* As a particular case it is laid down that rice which fails to produce any grain is to be reckoned as failed. Besides this fluctuating assessment there is in many of the village areas under fluctuating assessment, a small fixed assessment which is supposed to represent the half nett assets on the land in its uncultivated aspect. In fixing this assessment regard was had to the income derived by the village from grazing fees, *shora,* contracts and miscellaneous income of that description.

CHAP. III, C. — Land Revenue. Fixed assessment.

With regard to the remainder of the circle, a fixed assessment of Rs. 52,000 was sanctioned. In distributing this assessment the following standard rates were used, the rates being applied to the area cultivated in each class of soil :—

Class of soil—	Rate per acre. Rs.	A.	P.
Chāhi ... / *Nahri* Jamna / *Nahri* Ghaggar / *Sailáb* ...	0	10	0
Sotar bárāni ..	0	7	0
Rohi "	0	3	6
Banjar qadím	0	1	0

The last rate was to be applied to the waste area of the village after deducting an area equal to one-quarter of the cultivated area. In actual distribution it was not found possible to adhere to these rates very closely. The villages bordering on the Bágar circle, (had their *Rohi báráni* land assessed at a rate approximating to that of the Bágar circle) while the *Rohi báráni* land of villages bordering on the Rohi circle were nearly all assessed at near the Rohi rate much of the *cháhi* land was found to be of good quality, and was assessed at Re. 1 per acre or even more. On the other hand, it was sometimes necessary to keep down the rates because the increase in the assessment would otherwise have been more than the village could stand. This was especially the case towards the east of the circle where the introduction of canal irrigation had caused a great increase in cultivation. The final result for the whole of the area under fixed assessment was an assessment of Rs. 52,200, *i.e.*, exactly the assessment sanctioned.

Schedule of occupiers' rates on the Ghaggar Canals.

In the area under fixed assessment the following water rates are levied from occupiers of land irrigating from the Ghaggar Canals:—

SCHEDULE OF OCCUPIERS' RATES ON THE GHAGGAR CANALS.

Crop—	Rate per acre. Rs.	A.	P.
Munji rice ...	6	0	0
All other crops ..	2	8	0

These rates came into force with effect from the Kharíf harvest of 1904. They are assessed every harvest by officers of the Canal Department, and the rules for *kharāba* allowances are the

CHAP. III C. — Land Revenue. Schedule of occupier's rates on the Ghaggar Canals.

same as in the case of the rates in the area under fluctuating assessment. It must be noted that in the area under fluctuating assessment no water rates are charged for irrigation from the canals. All such irrigation is precisely on the same footing as flooding directly from the river.

Period of assessment.

The new assessment of the Sirsa tahsíl has been announced provisionally for 20 years beginning at Kharíf 1903.

Total assessment of district in 1903-04.

The complete assessment of the district for the year 1903-4, the first year in which the new Sirsa assessments came into force was as follows :—

Tahsíl.	Total assessment.	Khálsa.
	Rs.	Rs.
Bhiwáni	1,07,074	1,07,047
Hánsi	1,72,208	1,71,570
Hissár	1,34,988	1,34,646
Fatehábád	1,95,287	1,80,189
Sirsa (fixed)	2,05,585	1,99,482
Total (fixed) ...	8,15,132	7,92,934
Sirsa (fluctuating)	39,432	38,42
GRAND TOTAL ...	8,54,564	8,31,366

Canal Revenue. Owner's rate.

There are three canal systems from which irrigation is carried on in this district (besides the Ghaggar Canals) :—

(*i*).—The Western Jumna Canal which irrigates a small portion of Bhiwáni, a large part of Hánsi, Hissár and Fatehábád and a small portion of Sirsa.

(*ii*).—The Dabwáli and Domwáli Rájbahás of the Raikot and Bhatinda Branches of the Sirhind Canal which irrigate a small area in the north of the Sirsa Tahsíl.

(*iii*).—Two Rájbahás from the Choya Branch of the Sirhind Canal which irrigates the greater part of the area of the Budhláda *iláqa*.

As already stated the revenue due to canal irrigation from

CHAP. III — Land Revenue. Canal revenue. Owner's rate.

lands irrigated by the Western Jumna Canal formed, prior to the recent Settlement, a portion of the land revenue assessment of the lands in question, in fact they were assessed on their irrigated aspect, and had been so since the period of Mr. Brown's Settlement.

The portion of the former lump wet assessment, which should be ascribed to canal irrigation otherwise known as water-advantage, has been calculated thus :—

	Rs.
Tahsíl Hánsi	44,136
„ Hissár	5,008
Total ...	49,144

In the recent Settlement the fixed assessment announced was made on the unirrigated aspect of the irrigated lands, and the extra revenue due to canal irrigation is realized by owner's rates (*khush haisyati*). The owner's rates are assessed harvest by harvest by the Canal officials. They are crop rates equal in amount to half the occupier's rates which are assessed, and paid in addition to the owner's rates. The charge for canal water is thus divided in two portions :—(1) Occupier's rates which have been paid all along, and which represent the price of water, and (2) a newly imposed owner's rate which represents the increment to the State's share of the half nett assets due to canal irrigation. A comparison of the accounts of rent collections in canal villages with those of collections of occupier's rates showed that half the latter rate very approximately represented the increment mentioned above.

The average collections of owner's rate since 1898-9 are as follows :—

	Rs.
Kharíf	1,13,493
Rabi	94,794
Total ...	2,08,286

CHAP. III C.

Land Revenue.
Canal revenue.
Owners' rate.

The actual assessment of owner's rate for 1903-04 was :—

				Rs.
Kharíf	...	...	...	1,31,575
Rabi	...	...	...	97,956
		Total	...	2,29,531

In the case of irrigation from the Sirhind Canal both in the Sirsa Tahsíl and in the Budhláda *iláq* only occupier's rates are charged, there being no owner's rate on this canal.

The whole of the collections on account of occupiers' rates in the Budhláda *iláq* are credited to the Patiála State which owns the Rájbahás in that tract.

Schedule of occupier's rates. Western Jumna Canal.

The following is the schedule of occupiers' rates on the Western Jumna Canal. The owners' rates are levied besides these occupiers' rates, and are equal to half the occupiers' rates in each case.

Class.	Nature of Crops.	Rate per Acre. Flow.	Rate per Acre. Lift.	Per.
	WESTERN JUMNA CANAL, INCLUDING SIRSA BRANCH.	Rs a. p.	Rs. a. p.	
	OCCUPIER'S RATE.			
I	Sugarcane	5 10 0	3 12 3	Crop.
II	Rice and waternuts	4 2 0	2 12 0	Do.
III	Tobacco, poppy, vegetables, gardens and orchards, drugs and spices ...	3 6 0	2 4 0	Gardens and orchards per half year, the rest per crop
IV	Cotton, indigo, and all field crops, except gram and *masúr*, maize ...	2 8 0	1 10 8	Crop.
V	All other kharif crops, gram and *masúr*,	1 12 0	1 2 8	Do.
VI	Single watering not followed by a crop. Crops grown on the moisture of a previous crop ...	0 12 0	0 8 0	Watering.
VII	Special rate: single watering before ploughing for rabi followed by a crop	1 2 0	0 12 0	Do.

CHAP. III C.
Land Revenue.
Schedule of occupier's rates. Western Jumna Canal.

Class.	Nature of Crops.	Rate per Acre. Flow.	Lift.	Per.
	SCHEDUDE OF RATES FOR SUPPLY OF WATER FOR PURPOSES OTHER THAN IRRIGATION.			
	WESTERN JUMNA CANAL, BARI DOAB CANAL, SIRHIND CANAL, CHENAB CANAL, UPPER SUTLEJ CANAL, LOWER SOHAG AND PARA CANALS, SIDHNAI AND SUBSIDIARY CANALS, LOWER SUTLEJ AND CHENAB CANALS, MUZAFFARGARH CANALS, SHAHPUR CANALS.			
...	Brick-making and *pisé* wall building ...	0 3 0	...	100 cubic feet
	Laying concrete and brick or stone masonry ...	0 2 0	...	Do.
	Metalling roads	10 0 0	...	Mile.
	Water supplied in bulk	1 0 0	...	2,500 cubic feet.
	Watering roadside or avenue trees ...	0 0 6	...	Tree per year.
	Proviso.—*No charge shall be made for water used for the manufacture of bricks not subsequently burnt in a kiln or for "pisé" wall building, if taken from a village tank lawfully supplied from a canal.*			

Sirhind Canal.

The following is the schedule of occupiers' rates on the Sirhind Canal. In the case of this canal no owners' rates are charged.

CLASS.	CROP.	RATE PER ACRE. Flow.	Lift.
		Rs. a. p.	Rs. a. p.
I	Sugarcane, rice, waternuts	7 8 0	5 0 0
II	Gardens, orchards, tobacco, poppy, vegetables, indigo, maize	4 8 0	3 0 0
III	Cotton, fibres, all dyes (except indigo), all rabi crops, (except gram and masúr)	3 12 0	2 8 0
IV	All kharíf crops not specified above and rabi crops of gram and masúr	2 10 0	1 12 0
V	A single watering before ploughing not followed by crop	0 12 0	0 8 0
VI	Special rate which may be made applicable to channels selected by the Local Government. A single watering before ploughing for rabi followed by a rabi crop ...	1 8 0	1 0 0

CHAP. III, C.

Land Revenue.

Assignment of Land Revenue. Jágirs.

There are only two *jágírs* in the district. The first consists of 14 villages in the Budhláda *iláqa* and has already been referred to. The *jágirdár* is Bhai Zabarjang Singh, a minor, whose estate is under the Court of Wards, and administered by the Karnál District authorities.

The *jágir* was declared at Settlement to be one of the larger estates referred to in Government of India's orders dated 12th February 1851, laying down rules for the *pattidári* or horsemen's shares. The succession to it is not regulated by the rules therein laid down, nor does it depend on the status of 1808-9, but is regulated by the custom of the family, though, no doubt the status of 1808-9 would be referred to in deciding between the conflicting claims of several collaterals.

The area of the *jágir* villages is 32,051 acres. Of their revenue Rs. 11,702 is taken by the *jágirdár* and Rs. 38 are *muáfi* in favour of various proprietors. Kulána is the only *khálsa* village with a *jama* of Rs. 950. Commutation is paid by the *jágirdár* at the rate of one anna per rupee of revenue, and amounts in all to Rs. 732.

The other *jágir* consists of 7 villages, situated in the Sirsa Rohi, *viz.*, Dádu, Singhápura, Rámpura, Rewal, Chittah, Pakkah and Dharampur.

The *jágirdár* at present is Sardár Jíwan Singh, Shahíd, son of Sheo Kirpál Singh, a Sikh Jat, residing at Shahzádpur in the Umbálla district. The *jágir* was confirmed by Government of India letter No. 1251, dated 8th February 1856. The total revenue of the *jágír* villages is Rs. 5,250 of which Rs. 5,177 is paid to the *jágirdár*, Rs. 7 is *muaf* and Rs. 66 is paid on account of *Zaildári* fees. No. *nazráná* is paid, but the *jágir* revenue is collected at the tahsíl and remitted to the *jágirdár* by the Deputy Commissioner. The villages were held by the Shahzádpur Shahíds when we annexed the country, and they have been allowed to draw the land revenue ever since, but have no jurisdiction over the villages.

Other assignments.

The other assignments are of land revenue remitted in favour of the proprietors themselves, and not assigned by Government to a third party.

They include three main classes—

(*i*). *Sukhlambari* grants, the nature of which has already been explained ;

(*ii*.) Grants for maintenance of institutions of which there are not many in the district ; and

(*iii*.) Grants for good service rendered in the Mutiny. Several of the latter have lately been renewed.

D.—Miscellaneous Revenue.

CHAP. III, D.

Miscellaneous Revenue. Excise.

Details regarding the Excise administration of the district are contained in table 41 of Part B. There is no distillery in the district, and the Excise receipts consist only of license fees for shops for retail vend. Of these there are 15 in the district licensed to sell country liquor, and two for the vend of European liquor. European liquor can also be obtained at the Refreshment Rooms at Hissar and Sirsa Railway Stations, and also at Bhatinda Railway Station, which for the purposes of Excise administration falls within the Hissár district.

Drugs.

There are 34 shops licensed for the sale of *charas* and *bhang*. The sale of these drugs is chiefly confined to large towns, and calls for no special remark.

Opium.

There are 43 shops licensed for the sale of opium. This narcotic is chiefly consumed in the Sikh tracts of Sirsa and the Budhláda. Till recently only Excise (Gházipur) opium was sold in all the tahsíls of the district with the expection of the Budhláda *ilaqá*; but since 1903, this restriction has been removed. Owing to the proximity of native states opium smuggling is fairly common on a small scale, consumers bringing in the opium they require from across the border. As long as the opium in the possession of any single person does not exceed 3 tolas in weight no offence is committed, but the possession of more than 3 tolas is punishable under the Opium Act and the rules thereunder.

Salt.

There are no salt refineries in the district.

Incometax.

The great majority of income-tax assessees used to be persons whose income was under Rs. 1,000 per annum. The new Act has relieved these persons. The richest tax-payers are members of large firms having their head-quarters at Bhíwáni, many of whom have dealings all over India. Full details regarding income-tax are to be found in Table 42 of Part B.

Cesses

The Government cesses levied in the district by a fixed rate on the land revenue demand and collected at the same time as the latter are the local rate, the lumbardári cess and the patwári cess. The first is levied at a uniform rate of Rs. 10-6-8 per cent., and the second at one of 5 per cent. of the land revenue demand in all tahsíls.

The rate at which the pawtári cess is levied varies in different parts of the district. In the lately settled portion of the four southern tahsíls it has been consolidated and is now Rs. 5-3-4 per cent. of land revenue. In Budhláda it is Rs. 4-0-11 per cent. and in Sirsa Rs. 6-7-4 per cent.

CHAP. III, E.
Miscellaneous Revenue.
Cesses.

The total cesses per cent. of land revenue stand thus in different parts:—

	Four Southern Tahsíls.								
	Except Budhláda.			*Budhláda.*			*Sirsa.*		
	Rs.	a.	p.	Rs.	a.	p.	Rs.	a.	p.
Local rate	10	6	8	10	6	8	10	6	8
Lambardári ...	5	0	0	5	0	0	5	0	0
Patwári	5	3	4	4	11	0	16	7	4
Total ...	20	10	0	20	1	8	31	14	0

All these three cesses are levied on canal owner's rate as well as on fixed dry revenue. There are other cesses leviable by custom in villages, but they include little beside *kudi kámini* or a hearth tax on non-cultivators, and sometimes on certain classes of cultivators.

E.—Local and Municipal Government.

Local and Municipal Government.
The District Board.

The district is locally governed by a District Board which administers the income derived from the Local rate, and from one or two minor sources. The District Board consists of 31 elected and 15 appointed and *ex-officio* members, and under the rules at least 5 meetings must be held every year. The Deputy Commissioner is the *ex-officio* chairman, and the Superintendent of the Cattle Farm is the Vice-Chairman, and other official members are the Sub-Divisional Officer of Sirsa, the Civil Surgeon, the Revenue Extra Assistant Commissioner, the Treasury Officer, all the Tahsíldárs, and the District Inspector of Schools. The principal executive officer of the Board under the chairman is the Secretary who is a paid servant of the board. The quarterly meetings of the Board are very useful as they enable the Deputy Commissioner to come into touch with all the principal rural notables in the District and to ascertain their views when they have any, but the actual work of the Board is done by the Deputy Commissioner, acting in consultation with the Tahsíldárs. The electors are all male persons of not less than 21 years of age, who are assessed at Rs. 2-9-4, or upwards, under the Punjab District Boards Act in the four southern tahsíls and at Rs. 2-11-4, or upwards, in the Sirsa tahsíl. They seem to prize their privileges very lightly, and there is seldom a contested election to fill a vacancy. The chief work of the Board is the maintenance of rural schools and dispensaries and the repairs of roads. The statistics regarding income and expenditure will be found in table 45 of Part B.

Municipal Towns.

There are four municipal towns in the District, Hissár, Hánsi, Bhíwáni and Sirsa. Besides these there are three notified areas Fatehábád, Tohána and Budhláda. CHAP. III, F. Local and Municipal Government

The Hissár Municipal Committee, which dates from 1867, consists of 15 members all of whom are appointed by the Local Government. The President is the Tahsíldár of Hissár and among the most prominent members are two or three pleaders. The income is almost entirely derived from octroi. Municipal Towns. Hissar.

The Hánsi Municipal Committee consists of 6 elected and 3 appointed members. The Tahsíldár of Hánsi is the President, and has to do practically all the work. Elections are not often contested. Hansi.

The Bhiwáni Municipal Committee consists of 15 appointed members with the Tahsíldár of Bhíwáni as President. The other members are chiefly wealthy Bánián inhabitants of the town. Bhiwani.

The Sirsa Municipal Committee contains 6 elected and 3 appointed members with the Sub-Divisional Officer of Sirsa as President. Sirsa.

The Deputy Commissioner is President of the Committees appointed to manage the local affairs of Fatehábád, Tohána and Budhláda, but all the actual work is done by the Vice-President who is the Tahsíldár in the case of Fatehábád and the Naib-Tahsíldár in the case of Budhláda and Tohána. The chief source of income at all three places is a house-tax. Notified areas Fatehabad Budhlada and Tohana.

Details regarding the income and expenditure of all these committees will be found in Table 46. As in the case of the District Board the non-official members fail, as a rule, to realise their powers and their duties. There is seldom any opposition to proposals brought forward by the President or Vice-President, and few important movements are ever initiated by non-official members.

F.—Public Works.

All three branches of the Public Works Department are represented in the District. The Canal Department has charge of all the canals which have already been described. There are parts of four Divisions in the District (1) the Hissár Division, in charge of an Executive Engineer with his head-quarters at Hissár, and with sub-divisions in charge of Assistant Engineers having their head-quarters at Hissar, Sirsa and Narwána. The Hánsi Branch, Sirsa Branch, Rangoi Canal, and Ghaggar Canals all fall within this division. (2) The Delhi Division in charge of an Executive Engineer at Delhi; the only portion of this Division concerned with the District is a part of the Rohtak Sub-Division which is under an Assistant Engineer having his headquarters at Rohtak. A small part of the Bhíwáni Tahsíl is irrigated by Organisation of the Public Works Department Canals.

CHAP. III, G. Public Works. Organisation of the Public Works Department Canals.

distributaries of the Delhi Branch of the Western Jumna Canal falling within this division. Both these Divisions (the Hissár and the Delhi) are under the Superintending Engineer of the Western Jumna Canal Circle, and that officer has his head-quarters at Delhi. (3) The Bhatinda Divisions under an Executive Engineer having his head-quarters at Bhatinda. A small part of the Sirsa Tahsíl is irrigated from Rájbahás of this Division. (4) The Patiála Division in charge of the Resident Engineer, having his head-quarters at Patiala. The Budhláda *iláqa* is irrigated from Rájbahás of this Division. Both the Bhatinda and Patiála Divisions are under the control of the Superintending Engineer of the Sirhind Canal Circle, who has his headquarters at Ambálla.

Railways.

The Railways have already been described. The line from Rewári through Hissár to Bhatinda is in the charge of a Resident Engineer who is in the employ of the Bombay, Baroda and Central India Railway Company and who has his head-quarters at Sirsa. The Jodhpur-Bikáner Railway, which passess through Dabwáli, is in the charge of an Engineer who is a servant of that Company, and who has his head-quarters at Bikáner. The Southern Punjab Railway which passes through Budhláda, Jákhal and Tohána is managed by the North-Western Railway authorities; the Executive Engineer in charge has his head-quarters at Bhatinda. He is a Government servant.

Roads and Buildings.

The roads and buildings in the district are in the charge of the Executive Engineer of the Ferozepore Provincial Division, who has his head-quarters at Ferozepore. Most of the roads and buildings (except the Hissár Farm Buildings and the District Jail) have been entrusted to the District Board for maintenance. The Board is paid a fixed annual sum for each building and road, and is responsible for all petty and annual repairs. On the other hand, the important Bhíwáni-Rohtak metalled road has been handed over to the Public Works Department which maintains it on payment of a fixed annual sum from the Board.

G.—Army.

Military District Volunteers.

Hissár falls within the Sirhind Military District which has its head-quarters at Ambálla. There is a company of the Bombay, Baroda and Central India Railway Volunteers at Sirsa, but for military purposes this Company is under the control of the authorities at Ajmere, and not under the Sirhind District Command.

Recruiting.

The district is rapidly becoming a popular recruiting-ground for the Indian Army. The following are the principal regiments which recruit from this District the 2nd, 3rd 4th, 5th

6th, 7th, and 8th Bengal Lancers, the 6th and 10th Ját Infantry, the 48th Pioneers, the 82nd, 112th and 113th Infantry. The principal castes recruited from are Hindú and Musalman Rájputs and Játs. The Bigri and Deswáli Játs are men of fine physique and make excellent foot soldiers. The Rájpúts chiefly enlist in the cavalry. Recruiting has been greatly stimulated in recent years by famine and scarcity, but now that the people have learnt the many advantages of military life, there is every reason to hope that the district will be able to provide almost as many recruits as Ferozepore and Amritsar.

CHAP. III, H.
Army.
Recruiting.

H.—Police and Jail.

Police.

Table 47 of Part B contains details regarding the strength of the Police force at the various thánas. The district lies in the Eastern Police Circle, and is under the control of the Deputy Inspector-General of Police at Lahore. The District Superintendent of Police is responsible for the discipline of the force, and, subject to the control of the District Magistrate, he is responsible for the detection and prosecution of offenders. There is no difficulty in recruiting the force locally. The tribes chiefly drawn on are the Rájputs, Ahirs and some Brahmans, Saiyyads, and Mughals. A few Pachádas and Bauriahs are enlisted as trackers, and do well in this capacity. There are 12 first class and 7 second class police stations, besides three out posts and six road posts as follows:—

First class Police Stations.	Second class Police Stations.	Road posts.	Outposts.
Hissár ...	Narnaund.	Rodhan.	Jamal.
Hansi ...	Kairú.	Sungarpur.	Ellenabad.
Ratya ...	Balsamand.	Bajiva.	Chaulála.
Fatehabad ...	Bhiwári (district).	Denand-	
Tohána ...	Budhláda.	Bamla.	
Síwáni ...	Barwála.	Odhan.	
Tosháen ...	Baluma.		
Sirsa			
Rori			
Raina			
Dabwáli			
Bhiwaini (city)			

There are punitive police posts at Budhláda and Dulat.

The Narnaund, Hansi and Hissár thánas are the most populous, but the people, who are chiefly Játs, are law abiding.

CHAP. III, I.

Police and Jail.

Police.

Practically the only serious crime is cattle theft for which the Pachádas and Ranghars are chiefly responsible. The methods employed have already been described.

The only criminal tribes in the district are the Baurias and Sánsis. An account of these tribes has already been given.

The Railway Police on the Rewári-Bhatinda line are under the Assistant District Superintendent of Railway Police who has his head-quarters at Bandikui.

Jail.

The District Jail is situated between the town and the Railway Station. It contains accommodation for 249 male and 12 female prisoners. Within the Jail limits there is a judicial lock-up capable of accommodating 20 prisoners. There is also a small police lock-up at the head-quarters of every police station and a judicial lock-up at the head-quarters of every tahsíl. The health of the prisoners is, as a rule, very good, though there was a slight out-break of cerebro spinal fever in the District Jail in 1902. The only manufacture carried on in the jail is paper-making. The paper, which is very coarse, is only sold to Government Offices, the Jail receiving a book credits on each transaction.

Every prisoner, on conviction, has impressions taken of his thumb and finger marks, and these are sent to the Police Bureau at Phillour for record. Even during the few years this system has been in vogue, it has led to the detection of many old offenders. The total expenditure on the Jail in 1903 was Rs. 15,426, the annual cost of maintaining a prisoner being Rs. 80-8-0 for the whole year. The profits in 1903 came to Rs. 290 only, this low figure being due to the fact that for a considerable time the prisoners were employed on improving the Jail. The normal income from jail manufactures exceeds Rs. 2,000 per annum.

I.—Education and Literacy.

Literacy of the people.

The marginal table shows the progress made in the literacy since 1881 for the males of each religion. These figures shows a

Religion.	Percentage of literates to total male population in		
	1881	1891	1901
Hindus ...	4·8	5·0	5·8
Sikhs ...	1·7	2 5	3·2
Jains ...	26·9	39·1	47 2
Muhammadans ...	1·2	1·4	1·7
Christains ...	55·8	66·9	76·4
All religions ...	4.0	4·3	4·9

gradual, though slow, increase in all cases. The Jains are the most forward among non-Christian religions, the reason being that the majority of the Jains belong to the Banián caste. The

CHAP. III, I.

Education and Literacy. Literacy of the people.

fact that the Hindús include among their members a large number of Banyas and other trading castes accounts for the marked superiority shown by them over Sikhs and Muhammadans. The last-named are by far the most backward in literacy as they are in all other civilised arts in this district.

Scripts employed.

In writing the vernacular, the Persian character is used in the Courts and in all official correspondence, and is taught in the Government schools, but except among officials and persons closely connected with Government offices, such as patwárís and petition-writers, it is almost unknown in the district. The characters indigenous to the tract, which are still ordinarily employed by all private persons in their every-day transactions, are all founded on the Devanágri alphabet ordinarily used in printing Sanskrit books. A considerable number of persons of all classes, peasants, Bráhmans, Banyas and Aroras employ the pure Nágrí or Shástrí character, the letters and vowel-marks being made almost exactly as they are printed in our Sanskrit books so that any one who has learned the Nágrí characters of books printed in English presses can easily follow their hand-writing. This character cannot be written quickly if each letter be completely formed, and different styles of writing have grown into use due to the attempts made, by omitting portions of some Nágrí letters and modifying others, to write more rapidly. The first thing to be dropped seems to be the horizontal stroke which forms the upper part of most Nágri letters, but an intermediate stage perhaps is the drawing a continuous horizontal line and hanging the letters from it. The next thing is to drop the vowel marks above and below the line. And we then have a hand-writing consisting of unconnected letters, almost all consonants. This is called Hindí or Mahájaní because commonly used by Hindu Mahájans or Banyas, and sometimes Moda or Munde Akhar (with shaven letters) or Lande Akhar (with tailless letters)—the last three names seem to refer to its bare appearance as compared with the Nágrí characters with their horizontal lines and vowel marks, as *Munda* means shaven, *Moda* is applied to a shaven mendicant, and *Landa* means an animal which has lost its tail. These contractions and simplifications have been gradually worked out in somewhat different ways in different, parts of the country and among different sets of people, and consequently, we have different Hindí characters known as Hissári, Bíkáneri, Márwári or Aggarwáli, Mahesri, Aroránwáli ; but they are all very similar in their nature, and each letter is represented in the different kinds of writing by characters more or less resembling each other and the original Nágrí letters from which they have been developed. It is true that the total result is so different that a man who knows one style of writing often cannot read his neighbour's hand-writing because of the differences in the forms of the letters, but any one who knew the Nágri characters well would not take long to master any of the Hindí or Lande

Education and Literacy. Scripts employed.

styles of writing which have originated from that alphabet. The commercial classes generally, both Banyas and Aroras, employ these characters in keeping their accounts and writing their letters, but they do not seem in this district to have developed a running hand in which the letters are all joined together; almost every letter stands by itself without any connection with its neighbours. The want of vowel marks and of spaces between the words adds greatly to the difficulty of deciphering such hand-writing. A few Bráhmans and peasants have also adopted one or other of these styles. Another character, also founded on the Nágrí alphabet, or on an older alphabet from which the Nágrí itself is derived, but developed from it in another part of the country and in a different way, is the Gurmukhi, which is employed by some of the Sikh Jats and their religious teachers and sometimes by traders living among the Sikhs. The character employed is almost exactly the same as that ordinarily used by English presses for printing Panjábi books in the Gurmukhi character. Some of the Lande characters resemble Gurmukhi characters more closely than they do the original Nágrí, and seem to have developed from the Nágrí through the Gurmukhi. But of all these different characters it may be said that they are all evidently of one origin, and, as in the case of the dialects, they gradually shade off into one another, and no clear line can be drawn between any two of them. Some of them differ no more from each other than do different styles of hand-writing in English; others differ as much as ordinary English hand-writing differs from ordinary German hand-writing, both differing from Nágrí much as English and German hand-writing differ from printed Roman letters; except that, as already said, the Hindí styles employed in the Sirsá District do not run the letters together.

Indigenous system of education.

There are 20 *pathshals* or indigenous schools in the district where the sons of Banyas are taught to read and write in the Lande character and to make up accounts. No books are used, the teaching being oral except in the writing classes. Each boy has a blackboard on to which the teacher writes the lesson to be copied, and then the pupil strives to copy the letters as best he can. As soon as a boy has mastered the elements of reading and writing he begins to assist his father in keeping the family account books, and this finishes his education. Sometimes a Pádha or teacher goes from village to village staying about three or four months at each place and teaching the sons of the Banyas the elements of reading, writing and arithmetic. In return for his instruction he gets a small fee in cash or grain from the parents of the pupils. More often it is the father who teaches his son how to read and write and keep accounts.

CHAP. III, I.

Education and Literacy.

Indigenous system of education.

There are 8 *dharmsálas* in the district at which the sons of Banyas are instructed in the mysteries of the Hindu religion. It will be noticed that the Banyas are the only section of the population who have an indigenous system of education.

At some mosques in the district the maulvi or imám in-charge will have a small school at which the sons of Musalmáns are taught whole chapters of the *Korán* by heart. As the teacher usually has no knowledge of Arabic these lessons degenerate into the parrot-like repeating of sounds.

Educational system.

The head of the Educational Department in the district is the Deputy Commissioner. He is advised professionally by the Inspector of Schools of the Delhi Circle, and he has under him a District Inspector and an Assistant District Inspector of Schools, whose duty it is to visit all the schools in the district at brief intervals to see that the teaching is being properly done and to examin the boys. All schools must also be visited by Tahsíldárs, Náib Tahsildars and Extra Assistant Commissioners when in camp, and also by the Deputy Commissioner when he has time. These officers record briet impressions of their visits in the log books maintained at each school, and copies of these remarks are sent to the Inspector of Schools at Delhi.

Schools in the district.

Detailed statistics regarding the schools in the district will be found in tables 50, 51 and 52 of Part B. There is one Anglo-Vernacular High School in the district, located at Hissár. Till November 1904 this school was maintained from Municipal Funds with a small grant by the District Board. Since November 1904, however, the entire management of the school has been taken by the Education Department of the Punjab and in future all expenditure will be met from Provincial Funds. It is intended to make this school a model for the whole district. There are Anglo-Vernacular Middle Schools at Sirsá and Bhiwáni and Vernacular Middle Schools at Hánsi, Barwála and Tohána. As a rule the great majority of the pupils at all these schools are the sons of Government officials, the non-official agricultural element being very sparsely represented. The Sirsá and Bhiwáni Schools are maintained by the Municipal Committees of those towns aided by provincial contributions. The Hánsi School is maintained entirely by the Municipal Committee and the Barwálá and Tohána Schools are maintained by the District Board.

There are 65 Vernacular Primary Schools for boys distributed as follows :—

Bhiwáni Tahsil.—Báwla, Bhang, Tigrána, Bapaura, Dinand, Dhampiákú, Tosháiw, Kairú, Barwa, and four Maháján branches at Bhiwáni.

CHAP. III, J. Medical. Schools in the district.

Hánsi Tahsil.—Sisái, Núrpur, Narnaund, Ujálan, Khanda Kheri, Ratera, Jamálpur, Balyáli, Bawáni Khera and Petwár.

Hissár Tahsil.—Sátrand, Díbra, Bálsamand, Burak ? Dobhi, Siswál, Kabrawan, Kajala, Nandhri, Naugthala, Bitaks, Dhaúsú and Mangáli.

Fatehábád Táhsil.—Bhatú, Chuli Bágriyan, Fatehábád, Ahrwán, Ratya, Lahryán, Jamálpur, Budhláda, Bichhwána, Páhra Bahmanwála, Kirmára.

Sirsá Tahsil.—Mangála, Rània, Jagnalera, Sáhuwála, Jhiri, Rori, Dádú, Desu Malkána, Kálánwali, Pipli Naurang, Dabwáli Sakta Khera, Bhurbála, Ding and Jamál.

All are supported by District Funds except the four Mahájan branches which are supported by Municipal Funds. Included in the foregoing list are six *zamindári* schools, namely, those at Barwa, Kairu Petwar, Mangali, Kirmára and Jamál. In these *zamindari* schools elementary reading, letter-writing and account-keeping by the native method are taught. In the schools at Barwa and Kairu the Nágri alphabet is taught. In all the rest the Urdu script is used. There are three Girls' Primary School at Bhiwáni Hansi and Sirsá supported by Municipal Funds besides a Baptist Mission Girls' School at Bháwáni which, receives a grant from the Bhiwáni Municipal Funds. As a general rule the majority of the children taught are either the sons of officials or of people of the money-lending classes. The value of education is not as yet understood by the great mass of the agricultural population.

Newspapers.

There are no newspapers published in the district.

J.—Medical.

Dispensaries.

Detailed statistics regarding the Government dispensaries in the district will be found in Table 53 of Part B. Besides the dispensaries mentioned in the table there are two canal dispensaries at Narnaund and Gorakhpur. These are only intended for employés of the Canal Department.

The dispensary at Dabwáli has been closed since April 1904.

The dispensaries at Hissár, Sirsá, Hánsi, and Bhiwáni are under the control of their respective Municipalities, while those at Barwála, Fatehábád, Tohána, Budhláda and Dabwáli are under the District Board. The District Board contributes Rs. 1,324 annually to the support of the Hissár Dispensary.

The dispensaries at Barwála, Tohána and Dabwáli are for out-door patients only, the remainder have an in-door department as well. An in-door dispensary has been sanctioned for Tohána, but the work is pending on account of the low financial condition of the District Fund.

Dispensary staff.—In the dispensaries at Hissár, Bhiwáni and Sirsá the staff consists of an Assistant Surgeon, a Compounder, Assistant Compounder and menial establishment of cook, water-carrier, sweeper, &c. This is also the case at Hánsi, which is under a Hospital Assistant In the others the staff is smaller and consists of the Hospital Assistant, one Compounder and a menial staff according to requirements.

Dispensary work.—The work done in the larger institution is of a very high order and these dispensaries are freely resorted to by the poorer classes and to a large extent by the well-to-do middle classes. Operations for stone and cataract are done to a large extent and the people (except in outlying villages) realize the benefits of the European methods for these diseases and resort freely to the dispensaries for them. Other operations such as removal of tumours, amputations for necrosis, &c., are also performed with good results. The large attendance is itself a guarantee of the good work done.

Sanitation.—The sanitation of the towns is under the control of the Municipal Bodies concerned. It is inspected and reported upon yearly by the Sanitary Commissioner to the Punjab Government. It is fairly good and improvements are being carried out as funds permit in the drainage conservancy arrangements.

In villages sanitation is much neglected. As a rule horses and cattle are kept within the house enclosure to guard against theft, and the refuse heaps are piled up just outside the village walls because that is the nearest place where refuse can be thrown. The village pond which is the only water supply in most villages, is used as a buffalo wallow and a vat to steep hemp, and the water in it is used to the last drop. If a medical officer comes round inspecting a little cleaning up is done but on his departure the people slip back to the old state of affairs.

Drainage.—Two schemes are now under consideration for improving the drainage of the towns of Hánsi and Bhiwáni. Levels have been taken and the matter is now awaiting the decision of the Sanitary Engineer.

Vaccination.—Vaccination is not compulsory in any part of this district. The optional system is in vogue. The people are averse to it though its good effects have been repeatedly explained to them. They resort to many subterfuges to avoid it, in some cases even leaving their homes till the tour of the vaccinator is over. The work is done under difficulties and only with great exertion on the part of local authorities, zaildárs and lambardárs. Nothwithstanding this the work is done with good results. Animal lymph is used and the people do not object to its use. The season's work is begun with vaseline lymph obtained from the office of the Deputy Sanitary Commissioner about the end of September, and vaccination is carried on throughout the winter till about the 1st April following.

CHAPTER IV—PLACES OF INTEREST—ANTIQUITIES.

CHAP. IV.

Places of Interest.
Hissár Town, Description.

The town of Hissár lies in north latitude 29° 9′ 51″ and east longitude 75° 45′ 55″ and contains a population of 17,647 persons, an increase of 5 per cent. on the population returned at the census of 1891. It is situated on the Western Jumna Canal 102 miles west of Delhi and is a station on the Rewári-Bhatinda Branch of the Rájpútána-Málwa Railway. The country in the immediate neighbourhood is well wooded, and numerous fruit gardens surround the town. The town itself is completely surrounded by an old wall with four gates, *viz*., the Delhi and Mori to the east; the Taláki to the west; and the Nagori to the south. The streets are wider and less tortuous than in most native towns. The houses of the trading class inside the town are generally well built, and one of the main streets, together with a square called the "Katra," present quite an imposing appearance.

Straggling suburbs stretch irregularly beyond the wall, towards the east and south-east and are mostly composed of houses of an inferior description. The three main ones are known as the Dogars, Malís and Ghosís' mohallas from the names of the castes who inhabit them. The canal runs a short distance to the south of the town walls and is crossed by four bridges, three of masonry and one wooden. To the south of the canal itself runs the Railway.

The Civil Station containing the residences of the District officials stationed here, is long and straggling, and lies to the south of the Railway; but a few of the European residents live in or near the city. The District Kacheri and Church are in the middle of the Civil Station and the Railway Station is near them.

Some very fine trees have been in former days planted along the Station roads with the help of canal water and operations in the same direction are being carried on vigorously at the present time.

The Police lines are at the extreme east end of the Civil Station, the western end of which is situated within the limits of the Government Cattle Farm. There is a good water-supply from wells in the city and there are numerous *ghâts* for bathing and washing on the canal bank. The main town is well above the level of the canal water and the climate is on the whole salubrious.

Antiquities.

Within the walls the chief objects of antiquarian interest are the Jama Masjid, and the remains of Firoz Shah's palace on which the residence of the Superintendent of the Cattle Farm now stands. From an inscription in the Jama Masjid it would appear to have been built by one Amír Muhammad in 1535 A.D. in the reign of the Emperor Hamayún.

The underground apartments of Firoz Shah's palace still exist in a good state of preservation. It is said that these

apartments were so arranged that a stranger wandering among the dark passages which connected them, would inevitably be drawn towards a small dark room in the centre to which, if he tried to extricate himself, he would invariably return.

Within the compound of the Superintendent's house is a mosque of Firoz Shah's time now used as a farm godown ; pillars found in it are said to be of Jain or Hindu origin and like many more of the emperor's building materials were probably brought from Agroha. There is also a brown sandstone pillar or "lát" in the fort ascribed to Firoz Shah. The only inscription on it is in Sanskrit at the top of the lower stone of the pillar ; the letters are cut at the junction of the stones so that the pillar would appear to be an ancient Hindu one, which was re-cut and erected by Firoz Shah.

The most interesting relic of antiquity in Hissár is perhaps the *barahdari* in the Gujari Mahál outside the fort. The Mahál was apparently an outlying portion of the latter and tradition says was built by Firoz Shah as a residence for a Gujari mistress. The only portions of it now left are the *barahdari*, a bastion on which an English bungalow has been built, and a portion of the north wall adjoining the bastion. The walls of the *barahdari* are thick and sloping with 12 doorways each with a window over it. Inside are 4 old pillars of undoubted Hindu or Jain origin which support a roof of domes. The inner side of the jambs of the doorways are covered with what are evidently Hindu carvings. Below the building are three *taikhánas*, two of which are merely rooms, while the central one contains a small *hauz* or tank filled with pipes and was evidently used as a bath. There appears to be no doubt that the building was erected with the materials of a pre-existing Hindu temple. The place had fallen into ruin, but is now being restored under the orders of Government.

Another interesting relic is the Jaháj or Jaház. It was apparently once a Jain temple, which was subsequently converted into a mosque. It was used as a residence by George Thomas, whose Christian name, corrupted by the natives into Jaháj, gave its present name to the place. It is now used as an office by the Canal Department.

There is an interesting and handsome group of tombs on the Hánsi road east of Hissár. They are adorned with blue encaustic tiles, and the inscriptions on them appear to show that they are the tombs of officers slain in Humayún's compaign in Gujrát in 1535.

The mosque and tomb of Bahlol Shah is about one mile east of Hissár on the Hánsi road. It was built in 1694 A. D. on what was probably the site of an old temple. The place is now called

CHAP. IV.
Places of Interest.
Antiquities.

Dana Sher. Sher Bahlol is said to have been a fakir who foretold to Ghiyás-ud-dín Tughlaq that he would one day be king.

Another interesting relic is the tomb of the *chális háfiz* on the road to Fatehábád to the north of the town. It is said to be the sepulchre of 40 fakirs who lived in the time of Tughlaqs.

There are numerous other mosques and tombs in and around the town of Hissár which are interesting to the antiquarian, but perhaps scarcely merit a description here. On the whole the town and its neighbourhood are remarkably full of antiquities.

An account of the founding of Hissár by Firoz Shah Tughlaq has been already given in Chapter II. Prior to its foundation Hánsi had been the principal town of the neighbourhood. The new town, however, becoming the political and fiscal centre of the district, soon supplanted Hánsi in importance, and for many years continued to be the favourite resort of the Emperor, who made it the starting point for his hunting expeditions along the banks of the Ghaggar. The *débris* of Firoz Shah's town are still visible in the mounds and broken bricks and tiles which lies scattered profusely on the plain to the south of the modern city; and tombs and temples still remain standing to tell of bygone splendour. These remains cover a wide area. During Muhammad Shah's reign at Delhi, Shahdád Khan, resident of Kasúr, was Nawáb of Hissár Firozah for 30 years, *i. e.*, from 1707 to 1737 A. D He was succeeded by three others, who ruled 22 years, *i. e.*, till 1760.

In 1747 disturbances arose which attracted the attention of the Sikhs to this portion of the Punjab They plundered the town on several occasions between 1754 and 1768. In 1769 Nawáb Táj Muhammad Khán became ruler of Hissár, which he governed for three years, being succeeded by Nawáb Najaf Khán. The Muhammadans were defeated at the battle of Jind by Rája Amar Singh of Patiala, who established his rule at Hissár and erected a fort, now known as the old jail.

In 1783 the terrible *chálísa kál* or famine completed the ruin which the inroads of marauding Sikhs had begun, and depopulated the town, which did not recover its prosperity for some twenty years after. About this time the Muhammadan rule at Delhi lost its vitality, and the Mahrattás appeared on the scene. This period was one of constant strife in which the famous adventurer George Thomas, the Sikhs and the Mahrattás alternately gained the upper hand.

In 1802 Hissár passed to the British. Since then its history has been uneventful except for the terribly dark tragedy which occurred here in the Mutiny.

There is a monument to the memory of the victims of the Mutiny in the District Board Gardens near the Kacheri. CHAP. IV.

Places of Interest. Trade.

An important feature of the town is the cotton ginning factory owned by Messrs. Chandu Lál and Company. For the rest the trade is not extensive nor has it been fostered by the Railway. In fact the latter by promoting the through transit of goods between east and west has tended to destroy whatever importance Hissár may have had as a centre of the previous traffic along the Delhi-Sirsá road.

The imports are only for the purpose of supplying the local demand and the exports consist of only a certain amount of surplus local produce together with some grain brought for export from the Patiála territory and the volume of these have to some extent no doubt increased as a consequence of the extension of the Railway, the town having been brought into closer connection with other markets.

Institutions.

The most important public institution at Hissár is the cattle farm which has already been described.

There are also a dispensary and an Anglo-Vernacular High School. The town itself contains the usual tahsíl and thána buildings. The District Jail is situated between the town and the Railway.

There is a small dák bungalow to the south of the town, and also a Sessions House, and Canal Rest House. The latter is usually occupied by the Sub-divisional Canal Officer, while the Sessions House is as a rule reserved for the Commissioner of the Division and the Sessions Judge when on tour.

Hánsi Town. Description.

Hánsi is a town of 16,523 inhabitants situated in latitude 29° 6′ 19″ north and in longitude 76° 0′ 19″ east. Its population has increased by 8 per cent. since the census of 1881.

It lies on the Western Jumna Canal and on the Delhi-Sirsá road, 16 miles to the east of Hissár. The canal irrigation has promoted the growth of trees and the land immediately round the town is well-wooded. The town is surrounded by a brick wall with several gates and loop-holed and bastioned for defence. The houses are mostly of bricks, but the buildings generally are not equal to those of Hissár. There are two wide streets running through the town and crossing one another at right angles. The other streets are narrow and winding. The drainage of the town is carried by a channel dug for the purpose and called the Ganda Nála into a *johur* or depression on the west of the town.

CHAP. IV.
Places of Interest.
Hánsi Town Description.

To the north of the town lies the Fort on a huge mound. It was dismantled in great part after the Mutiny and the materials sold by auction. The only parts of the walls now remaining are the northern curtain face and a gate with side wings in the southern wall.

The Bársi gate of the town has been lately restored by the Municipal Committee and now presents an imposing appearance.

History.

The fort and the ancient town are probably two of the oldest places in India. As already stated in Chapter I, it was an important stronghold in the time of the early Musalmán invasions of India and was held by the advanced posts of the Chauháns of Ajmere and Sámbhar.

Rai Pithaura is locally said to have been the founder of the fort, but although he probably made it an important place and greatly strengthened it, it was certainly in existence long prior to his time.

Prior to the foundation of Hissár in 1354, Hánsi, under Hindús and Muhammadans alike, was a centre of local administration and the chief town of Hariána. In the famine of 1783 it shared the fate of the rest of the district, and lay almost deserted and in partial ruin for several years. In 1795 it became the headquarters of the adventurer George Thomas, who had seized upon the greater part of Hariána. From this period the town began to revive. On the establishment of English rule in 1802, the town was selected as a site for a Cantonment, and for many years a considerable force, consisting principally of local levies, was stationed there. In 1857, however, these levies broke into open mutiny murdered every European upon whom they could lay hands, and combined with the wild Rájpút tribes of the district in plundering the country. On the restoration of order, it was not thought necessary to maintain the Cantonment, the houses of which have since fallen into decay.

Antiquities.

At Hánsi the antiquity which is most worthy of notice is the fort. The principal events in its history have already been touched upon. It is now a mound of earth measuring 370 yards from north to south and 345 yards from east to west. Some of the curtain wall on the north side is left and is in places 52 feet high and 37 thick. The fort was almost entirely dismantled after the mutiny and its materials sold but the gateway and guardhouse are still standing. Inside the fort are a godown of modern erection, two wells and an enclosure containing two mosques and the tomb of Sayad Niamat-ullah, who was killed in Muhammad *bin* Sam's attack on Hánsi.

CHAP. IV.

Places of Interest. Antiquities.

The fort appears to be built upon a mound consisting mostly of large sized bricks, the remains of a former Hindu city; and many of the materials which have been used in the erection of buildings in the fort and in Hánsi generally are of undoubted Hindu origin as shown by the carvings on them, and belonged probably to a large palace or temple. The enclosure and tomb of Niámat-ullah was probably erected soon after Muhammad Ghori's conquest of Hánsi, and Hindu materials appear to have been freely used in its construction.

The mosque and tomb of the four Qutbs are an interesting relic situated on the west side of the town. The place consists of three enclosures, in one of which is the mosque with a tank built in 1491 by one Abu Bakr Jawáni. The second enclosure contains the graves of Qutb Jamál-ud-dín and his three successors. The domed edifice in which the graves are situated is of modern erection, as also are 2 pavilions on either side. Jamál-ud-dín is said to have accompanied Muhammad Ghori in his attack on Hánsi, but subsequently abandoned worldly cares, and as a follower of Bába Faríd Shakar Ganj of Pákpattan made the study and practice of religion his sole occupation. He was succeeded by three other Qutbs—Barhán-ud-dín, Manawar-ud-dín and Núr-ud-dín. The enclosure also contains the beautiful tomb of Ali Tajjár, a disciple of Qutb-ud-dín, and chief farmer or purveyor to Sultán Jamál-ud-dín. It is said by archæological authorities to be one of the best built tombs in the Punjab. The third enclosure contains the graves of the four Díwáns or successors of the Qutbs. They are under four cupolas supported by ten pillars.

A mound and mosque three miles from Hánsi is known a Shahíd Ganj. Tradition says that 150,000 Musalmáns were slaughtered there. It is probably the scene of Masaúd's defeat on his first attempt to take Hánsi. The mosque walls contain carved bricks, which are probably in Hindu origin. The town of Hánsi contains in addition to the above mosques which were originally built in the 13th and 14th centuries.

Trade.

The town has within the last ten years become a great centre of the cotton trade. Six cotton ginning factories have been established here and Messrs. Ralli Brothers have also established an agency. The import trade consists only of articles needed for local consumption.

Public Buildings.

The public buildings consist of the Tahsíl, Thána, Dispensary, School House and Sarai. There is a dák bungalow as well as a canal rest-house in the vicinity of the town.

CHAP. IV.
Places of Interest.
Bhiwáni Town.
Description.

The town of Bhiwáni lies in latitude 28° 46′ 0″ north and longitude 76° 11′ 45″ and is situated at a distance of 36½ miles south-east of Hissár. It has a population of 35,917 as against 35,487 in 1891, an increase of 1 per cent. The city may be said to be a creation of the British *régime*. At the beginning of the present century, when the Delhi Territory came under British rule, Bhiwáni was an insignificant village. The tradition runs that one Nim, a Rájpút, founded the village in honour of his wife Bahni, who had saved his life from treachery, and called it by her name.

Bhiwáni was the first place taken by the force which accompanied the Honourable Edward Gardiner when he was deputed to restore order in Hariána in 1810 A. D.

In 1817 Mr. William Fraser, Political Resident at Delhi, selected the village for the site of a *mandi* or free market. Up to that time the seat of the commerce of the neighbourhood had been the town of Dádri, a few miles to the south-east of Bhiwáni, and at that time under the rule of an independent Nawáb. The estates of the Nawáb were confiscated in 1857 on account of his rebellion at the time of the Mutiny, and were bestowed upon the Rája of Jínd as a reward for fidelity. The exactions and excessive duties extorted by the Nawáb were a source of constant fear and annoyance to the resident traders; and upon the establishment of a mart at Bhiwáni all the principal firms at once transferred their business thither. The rise of the city to importance was rapid. It was, till recently, the main channel through which all the trade from Bikáner, Jaisalmer, Jaipur and other States of Rájpútána has flowed into Hindustán, and the principal mercantile firms of every part of Southern India had agents or *gumáshtás* there. The opening of the Rájpútána Railway diverted its trade, and enormously decreased its commercial importance.

The Rewári-Bhatinda Railway restored the importance of the town to some extent, but its trade has once again been diverted by the Southern Punjab Railway. The new Rewári-Achnera chord line will also affect the trade of the town adversely.

The town stands in a depression in the midst of a loamy plain rising into sand-hills on the west.

The site was selected at the first founding of the original village in order to ensure a supply of water for the village tank. The plain round the town, in the absence of well or canal irrigation is, except in the immediate vicinity of the town and in favourable seasons, bare of trees. Even round the town, containing though it does a large number of wealthy merchants, there

CHAP. IV.

Places of Interest.

Bhiwáni Town Description.

is not a single garden of any pretensions. Owing to the rapidity with which the town is increasing in size, it became necessary some years ago to throw back the old enclosing wall for a considerable distance, so as to allow room for extension. The new wall is passed by 12 main gateways. The vacant space between the new and old walls is rapidly being covered with mud hovels and enclosures, huddled together with no order or arrangement. The houses in the older part of the town are built of brick and are frequently several storeys high. Some of the *havelis* belonging to the merchants are fine imposing looking structures. Good streets from 15 to 40 feet wide, extend through the town in all directions. The larger are well metalled with *kankar*, the smaller are generally unpaved and sandy. There are open outer drains on both sides of the streets; but the situation of the town being lower than the surrounding country, great difficulties lie in the way of organizing a complete drainage system. Most of the drainage at present finds its way into tanks, which are to be found both inside and outside the town, and form almost the sole supply of drinking water. The largest of these tanks is outside the old town, but inside the new walls.

Till the extension to the town of the Delhi Branch of the Western Jumna Canal the drinking water supply was deplorably bad. Even now it is by no means good and a system of water-works to supply the town with good drinking water is badly needed. It is to be feared that some time will elapse before this badly needed reform can be effected, because the trade of the town is declining fast, and it is doubtful if the finances of the Municipal Committee will be able to bear the heavy initial expense involved.

Trade.

Bhiwáni used to be called the "gate of the desert" because all the trade of Bikáner and the Rájpútána States used to pass through the town. The construction of the Southern Punjab and other railways has given a severe blow to this trade, and it is doubtful if the town will ever be as important a distributing centre as it used to be, in spite of the fact that its traders are most enterprising. There are five steam cotton presses and ginning factories within municipal limits, but as very little cotton is produced near the town, these factories are at a serious disadvantage compared with those at Hánsi. The only other manufacture of any importance is that of brass vessels.

Institutions and Public Buildings.

The principal institutions of the town of Bhiwáni are the school which is a fine large roomy building and the Dispensary. The remaining public buildings are the fortified Tahsíl outside the town, the Post Office, the Police Station and a fine building used as a district rest-house and Committee Hall,

CHAP. IV.

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Places of Interest.

Institutions and Public Buildings.

Sirsá Town. History.

The dispensary is by far the best found in the district. Many of the appliances are gifts from leading men in the town.

The following account of the rise of the present town of Sirsá is taken from Mr. Wilson's Settlement Report :—

"In 1837 A. D. the site of the town of Sirsá, once a populous and flourishing mart, was wholly deserted. There was no village, not even a single inhabited hut, though the brick walls of scores of houses, uninhabited since the famine of 1783, were still standing. But the traditions of its former prosperity were not forgotten, and numerous merchants residing in the neighbouring Rájpútána States repeatedly urged Captain Thoresby to restore the town. Soon after assuming charge of the district he took up the scheme and applied for sanction, and the Lieutenant-Governor in according his hearty approval remarked that the recovery of the Bhatti territory from a state of waste and its conversion into a populous country was the principal object contemplated in the nomination of a separate Superintendent for that tract, and that the restoration of the old town of Sirsá was likely to greatly further this object. In January 1838 Captain Thoresby called together the merchants and others who wished to settle in the new town, and made a commencement in the uninhabited jungle to the east of where the old town of Sirsá was. This site was chosen because of the good quality of the water, the number of old masonry wells in the neighbourhood, the proximity of the old fort with its inexhaustible supply of good burnt bricks, and the associations and traditions connected with the old town of Sirsá. The high, thick jungle which then covered the site was cleared away, the lines of the walls and streets were marked out by bamboos and flags, and work was at once commenced by a large gang of convicts and numerous free labourers. The town was laid out as a square of 2,800 feet side, crossed by broad streets at right angles to each other, and thus presents an appearance of regularity very seldom seen in an Indian town. A ditch and rampart were made round it in order to afford the protection which the merchants thought necessary in the state of the country; building sites were allotted to the numerous applicants and notwithstanding such difficulties as were caused by the drought of 1838 and a visitation of cholera, within a year many hundreds of buildings had been finished and the foundations of about 2,000 altogether had been laid, the total cost to Government being only about Rs. 6,000. The town continued to grow in size and importance as the surrounding country became more fully colonised. It was soon made the head-quarters of the Bhatti territory and became the great emporium for the trade of the neighbourhood, and by

collecting large stores of grain made the country much safer against sudden scarcities. CHAP. IV.

Places of Interest. Sirsá town. History.

The town lies on the south side of the Railway and owing to the circumstances under which it was constructed its streets are broad and regular. Owing to the arid nature of the country and the want of irrigation there are few trees round the town or in its immediate neighbourhood. In addition to the native town there is a large Railway settlement on the north side of the line containing the residences of the Railway officials and subordinates.

Antiquities.

There are numerous antiquities in and around Sirsá, relics of its ancient predecessor, the town of Sarsúti. The most remarkable is the old fort, a large irregular mound to the north-west of the town, and now full of ancient bricks, the *débris* of the original fort. It is one of the oldest places in India. The history of Sarsúti has been given in a previous chapter. There are numerous Hindu temples and Musalmán mosques and tombs around the town.

Population.

The population of the town at the last census was 15,800 as against 16,415 in 1891. The town has suffered severely owing to the recent famines, and it has lost its importance as a trade centre owing to the construction of the Jodhpur-Bikáner-Bhatinda Railway.

Public buildings & institutions.

The principal public institutions are the School and Dispensary and the Municipal Hall. The other public buildings are the Sub-divisional Officer's Kacheri which formed the old District Kacheri; near it is the Tahsil and both are north-east of the town on either side of the Railway. There is also a Thána, a staging bungalow and a Police rest-house. Inside the town is a Gurudwára supported by the Sikhs and a large masonry building called the Katra and intended for a market place. A large and handsome mosque has been recently built by the Musalmáns of Sirsá and the neighbourhood.

Rania.

Ránia is an old Bhatti village in the valley of the Ghaggar. It was formerly the seat of the Bhatti Nawáb and remained inhabited all through the time of the anarchy which preceded British rule. It has not much trade and is simply a large village. The majority of the inhabitants are Mussalmáns, chiefly Ráins, Joiyas and Bhattis engaged in the cultivation of the rice and wheat lands of Ránia and the neighbouring villages.

Fatehábád. Description.

Fatehábád is a small town of 2,786 inhabitants situated in latitude 29° 3' north and longitude 75° 30' east, 30 miles to the north-west of Hissár. Its population has been gradually

CHAP. IV, Places of Interest. Fatehábád. Description.

decreasing for many years. It is situated on ground somewhat above the level of the surrounding country, and on the east is a large *jhil* which is filled in the rains. The adjacent country to the north, north-east and east is well wooded and is irrigated by artificial cuts, and by natural flow from the Joiya stream which is a few miles distant. The main town is surrounded by a wall which is to a great extent dismantled, except near the fort which forms the east end of the town. There are two main streets or bazars which are paved and run at right angles to each other. There are two gates at one end of each street, known as the Hissár and Rattia gates. A considerable portion of the main town inhabited by traders consists of good masonry houses, the houses of the Ráins who form a considerable agricultural element in the population of the main town, are principally of mud. The drainage of the town owing to its high position is easily carried off by the side drains in the streets and the water supply from wells is good. There are several outlying hamlets (*dhánis*) and the separate village of Basti Bhimán is close to the main town.

History.

As already narrated the town was founded by the Emperor Firoz Shah, and named after his son Fateh Khan. There were three other forts built at the same time by Firoz Shah in the neighbourhood of Fatehábád and named after his other three sons, Muhammadpur, Zafarábád and Razábád; villages bearing the above names still mark the sites, but the forts have long ago disappeared. At the opening of the present century, Fatehábád was the seat of the Bhatti Chieftain Khán Bahádur Khán who has been alluded to elsewhere.

The Ráins were originally proprietors of the lands surrounding the town, but lost their status for default in payment of Government revenue. The estate now belongs to Banyas, Lála Sohan Lál, the Government Treasurer of Hissár, owning half. The town contains the remnant of an old fort built by Firoz Shah which must have been a place of great strength originally. It stands on a slight eminence overlooking the town on the east side at the head of one of the two bazars. Fatehábád is a notified area with a small Committee. The income is mainly derived from a house-tax.

Trade.

Formerly Fatehábád, from its position on the direct route between Delhi and Sirsá, was to some extent a trade centre for the export of the surplus produce of the Náli tract, but the construction of the Rewári-Ferozpore Railway, which instead of running through Fatehábád direct runs 11 or 12 miles to the west, has almost entirely diverted the trade from the town, and it now to a large extent makes direct for the Railway at Bhattu, the nearest station 11½ miles from Fatehábád.

CHAP. IV.
Places of Interest.

Trade.

At present it is gradually but steadily losing its commercial character. The trade is principally a retail one with the surrounding villages.

The only noticeable manufacture is that of *kupás* or leathern jars for holding oil, *ghi*, &c., which are made by the Dabgar caste.

Institutions.

The principal institutions are the dispensary outside the town and the school inside the fort. There is a good rest-house and a tahsíl inside the fort.

Antiquities.

The fort also contains a *lát* or pillar erected by Firoz Shah and bearing an inscription in Persian giving an account of the Tughlaq Family. The pillar appears to be of Hindu origin as there is on it part of an inscription in Sanskrit. There are two or three Musalmán mosques in the town containing sculptured stones which originally belonged in all probability to a Hindu temple.

Toshám.

The Toshám rock is situated 16 miles to the south of Hissár in the Bhiwáni Tahsíl. Viewed from the north it resembles a heap of grain poured from a measure on to a plain surface. The summit is surmounted by an ancient fort.

Two interesting antiquities are to be seen in the neighbourhood of Toshám. One is a *barahdari* on a small hill near the town, which is popularly called Prithvi Ráj's Kacheri. The other is a Sanskrit inscription on a rock on the face of the hill to the west of the town. It does not appear to have been as yet satisfactorily translated. It seems to refer to a Scythian King Tushára who appears to have conquered the Gupta Ghalotkacha who reigned from about A. D. 50 to A. D. 79, and is referred to in the inscription. There appears to be evidence to show that the Toshám hills was a monastery of Buddhist monks or *bhekhus*. The date of the inscription is said to be A. D. 162-224. There are several sacred *kunds* or reservoirs on the hill ; one of them, the Pandutrith, is considered so sacred that some of the neighbouring villages deposit the ashes of their dead in it instead of taking them to the Ganges.

Agroha.

Agroha lies about 12 miles to the north-west of Hissár on the Delhi-Sirsá road. This village must at one time have been a populous city. It is said to have been founded by Agar Sen, the founder of the Agarwál clan of Baniyas who flourished more than two thousand years ago. Near the village is a large mound which evidently consists of the *débris* of a large town. This mound is surmounted by a brick built fort with four bastions connected by curtains said to have been built by Agar Sen.

CHAP. IV. — Places of Interest. Agroha.

Excavations made in the mound in 1889 brought to light fragments of sculpture and images. Bricks of all sizes and coins have also been found there. In one place the walls of a substantial house have been laid bare, while a large depression near the mound, in which excellent crops are now raised, is evidently the site of an ancient tank. Agar Sen's fort which dates from before the beginning of the Christian era is a modern structure when compared with these remains.

Tohána.

Tohána must have been a city of considerable importance in ancient times. For the last two hundred years and more, however, it has sunk to the level of a village. The Southern Punjab Railway has a station about a mile from Tohána and the place seems to be rapidly regaining its former importance. A Naib-Tahsíldár is stationed here and looks after the affairs of the Tohána Sub-tahsíl and also of the town which has been declared a notified area. The public buildings here are the sub-tahsíl, thána, school and dispensary. A horse and a donkey stallion are also maintained here by the District Board to serve approved mares.

Budhláda.

Badhláda is another village which is rapidly becoming an important commercial centre thanks to the Railway. The village is a notified area. The place is the head-quarters of a thána and there is also a dispensary. The Southern Punjab Railway has a station about a mile from the village. There is a fair sized grain market near the station and a second grain market is to be erected under the auspices of the District Board.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects including Meteorology.

CHAP. I. A. Physical Aspects. Derivation of name and area.

(*a*). The derivation of the name Lohárn cannot be given with any certainty, but tradition says that the site of the town of that name was originally inhabited by Lohárs or blacksmiths; and would therefore seem to suggest a derivation from Lohár. The area of the State is 280 square miles.

Boundaries and general configuration.

(*b*). The State is situate in the south-east corner of the Punjab, on the borders of Rájpútána. It forms a compact area of an irregular oblong shape, bounded on the north by the Bhiwani Tahsil of the Hissár District, on the east by portions of the Hissár District, and the States of Patiála and Jínd, on the south by Shaikhawati (Jaipur Territory), and on the west by Jaipur, Bikaner and the Bhiwáni Tahsil of Hissár.

Scenery.

The aspect of the country is uniform throughout the State. It presents a prospect dreary and desolate, a treeless waste dotted with sandhills, and sparsely covered with vegetation. No natural divisions can be said to exist, and the hill system is comprised in two hills which rise in rocky isolation in the centre of the State.

Rivers.

(*c*). There are no rivers and nallahs.

Brief sketch of Geology and Botany.

(*d*). The soil is chiefly composed of sand and a poor quality of limestone is found. The trees commonly found are *kíkar* (Acacia Arabica), *jhand* (Prosopis Spicigera), *siris* (Acacia Speciosa), and *phok frans.* They are generally scattered, seldom growing in clumps. The *pípal* (ficus religiosa), *ním* (Melia indica) and *shísham* (Dalbergia Sisoo) are also found near habitations. Over a large portion of the area are found the shrubs *jhal* (Salvadora decides) and *kair* (Capparis dela). The fruit of the *jhal*, called *pilu* and of the *kair* called, when unripe, *taint*, and when ripe, *pinjri* play an important part in the diet of the people. The *pilu* is much liked, though it is a heating fruit and is said to cause boils on the tongue. In times of drought the *kair*, which grows no leaves, is twice covered with berries, and is regarded as a special gift of Providence for the relief of the poor. Another useful shrub commonly found in the State is the *jhar beri* (zizyphus num-malaria), a prickly shrub. Its fruit is used for food; its leaves when dried are given to cattle for fodder, and its thorns make excellent hedges and also serve as fuel.

Wild animals.

(*e*). Of wild animals, wolves, hyenas, jackals, foxes, nílgai, hares and porcupines are found. Peafowl and pigeons are common, and partridges, both grey and black, abound. Venomous snakes, reg-máhi, or skink, hedgehogs, and scorpions are met with everywhere. The skink referred to is not the one found in Africa, and so highly prized by Yunáni physicians as a medicine, for when so used it produces but little benefit.

CHAP. I, B.
History.
Climate.

(*f*). No variation of climate is to be expected in a tract so confined. Table II in Part B gives a table of temperature for Lohárn town. In summer the heat is very severe in the day time, but, as is common in sandy districts, the nights are generally cool. Dust-storms are common. In winter the cold is severe and trees and shrubs are often blighted by frost. The rainy season is the most pleasant in the year. The rainfall, though scanty, is then sufficient to clothe the land in verdure.

Rainfall.

(*g*). The Table III in Part B only shows figures for the rainy season, for it is only during the months from June to September that the fall is gauged, but it is sufficient to indicate how small is the annual rainfall in the State.

Pure air and good water make the climate of Lohárn exceptionally healthy.

Section B.—History.

Of the ancient history of Lohárn little is known. It once formed part of the Jaipur State, but towards the middle of the 18th century some adventurous Thákurs, after the fashion of the day, shook off the Jaipur authority and formed an independent State. The Rája of Khetri, a dependency of the Jaipur *ráj*, attempted to subdue them but was slain in battle(1) at Lohárn. The State was, however, re-annexed to Jaipur for a time, but it soon regained its independence. Subsequently it acknowledged British suzerainty and the British Government ceded its territory to the Maháràja of Alwar, who had loyally aided it during the Mahratta campaign. The Maháràja in turn, with the assent of the British Government entrusted the State to Nawáb Ahmad Bakhsh Khan who had fought gallantly on the British side in that campaign, and successfully blockaded the enemy at Baund Hazári. Nawáb Ahmad Bakhsh Khan was thus the virtual founder of the present family. He was the son of Mirza Arif Ján Beg, a Bukhári Mughal, who came to India in the middle of the 18th century and took service under the emperor Ahmad Sháh of Delhi. Having married the daughter of Mirza Muhammad Beg, governor of Attock, he succeeded him in that post, and his son Nawáb Ahmad Bakhsh Khan, after serving the Mahrattas for some years transferred his allegiance to the Maháràja of Alwar, who employed him as agent to Lord Lake. He accompanied the Commander-in-Chief on most of his campaigns, and in recognition of his gallantry and good services, especially in connection with the treaty effected with the Rája of Alwar, the grant of territory made by the Maháràja was confirmed by Lord Lake by a *sanad* of the year 1801. The Nawáb

(1) To the left of the northern gate of Lohárn a well, and a small but lofty platform round a *pipal* tree, mark the Rája's tomb, and the platform has recently been repaired at the cost of the Khetri State,

also received the title of Fakhr-ud-Daulah, Dilawar-ul-Mulk Rustam Jang. He died in 1827 and was buried close to Qutb at Delhi. Besides serving the Alwar *ráj* he had served under Lord Lake for nearly 30 years in a military capacity, and as a reward for this service was assigned a *jágír* of five *mahals* in the Gurgáon District, *viz.*, Firozpur-Jhirka, Punuhana, Saunkras, Bichhor and Nagína which yielded an income of three lakhs of rupees yearly. The sixth *pargana*, Loháru, lay between the boundaries of Jaipur and Hissár. The whole of this territory, at present revenue rates, would be worth about 5 or 6 lakhs of rupees a year. Nawáb Ahmad Bakhsh Khan had two wives, one of Indian origin, the other of pure Mughal blood, on her father's side a Bukhári and on her mother's a Badakhshani. It was not until A. D. 1855 (*i.e.*, in the time of Nawáb Amín-ud-dín Ahmad Khan) that her relatives in Bukhára broke off their intercourse with India, but since that year none of them have visited Loháru or held communication with it. In the quarter of Bokhára, called the "Mohalla Pista Shikan," the relations of Nawáb Ahmad Bakhsh Khan and his Mughal wife lived. Nawáb Ahmad Khan had two sons, Shams-ud-dín Khan and Amín ud-dín Ahmad Khan by his Indian and Mughal wives, respectively. Of these the former was the elder and succeeded his father on his death in 1827; the latter, however, refused to obey his brother and quarrels arose between them. Shams-ud-dín acquired an unhappy notoriety in connection with the murder of Mr. William Fraser, the Resident at Delhi. For his complicity in the crime he was executed in 1835 and the Firozpur *pargana* confiscated, but Loháru Proper, originally given to Ahmad Bakhsh Khan by the Mahárája of Alwar, was allowed to remain in possession of the family. Nawáb Shams-ud-dín had no male issue, and at the time when he was convicted of the murder Amín-ud-dín Ahmad Khán, his brother, was at Calcutta. Nevertheless after the Nawáb's execution in 1835 only the *pargana* of Loháru which he had held owing to the connection with Alwar described above was given to Amín-ud-dín Ahmad Khan, though he laid claim to the Firozpur *parganas* also. He married the daughter of Mirza Wali Beg, a respectable Mughal of Delhi, one of the nobles of the time of Nasír-ud-dín, King of Oudh, who held the title of "Gazanfar-ud-Daulah" in the Oudh Court Nawáb Amín-ud-dín Ahmad Khan ruled from 1835 to 1869. He had a permanent residence in Delhi, and after the Mutiny of 1857 he always passed the summer in Delhi and the winter in Loháru. He was a handsome man of singular courage and determination and his rigid economy is remembered. During his reign his subjects thrice rebelled and each party lost about 10 men, but eventually the Nawáb succeeded in restoring tranquillity. At the time of the Sikh war the Nawáb offered Transport Camels to the British Government. His residence in Delhi involved the Nawáb in considerable loss in 1857, for his treasure and other moveables were plundered. Moreover the rebellion in Loháru was so serious that it was only with the help of British Cavalry that the Nawáb restored his authority.

CHAP. I. B.

History.

He changed the method of levying revenue, abolished the old system of *batai* and introduced a system of cash assessments which greatly benefitted tho people. A British Post Office was established in his time in Loháru. A fine bazár was built in which Jaipur and Mansuri copper coins were minted, and this was the chief cause of its prosperity. The State had no regular Courts of Justice, cases being decided on the verbal orders of the Názim,[1] and the whole administration was of the old type. The Nawáb's body guard of 25 horsemen, and a small force of 110 infantry were the only trained troops in the State, but the Nawáb voted special attention to their training. After the Mutiny th Nawáb was invited to the successive Viceregal Darbárs at Meerut, Ambála and Lahore.

In the first Darbár he was received as an independent chief and was addressed in the official papers as a chief exercising sovereign powers in his territory. He received an adoption *sanad* in 1862 from Lord Canning, confirming the chieftainship in the direct line in his family. The terms of this *sanad* are the same as those granted to other Native States in India. He died at the age of 57 of pleurisy on the 27th of December 1869, and was buried at the Qutb at Delhi close to his father. His younger brother Nawáb Zia-ud-dín Ahmad Khan was a scholar in oriental history, well read in Arabic and Persian and regarded as one of the leading Muhammadans of Delhi, and his eldest son Mirza Shaháb-ud-dín Khan who died in 1869 was for some time a City Magistrate.

Nawáb Ala-ud-dín Ahmad Khan succeeded his father in 1869. The State was then under the political control of the Commissioner of the Hissár Division and the Nawáb was installed at Hissár by the Commissioner, James Naesmith in January 1870, amid a large gathering of Europeans and Indian friends. His accession marked the commencement of many administrative improvements in the State. Scarcity led to a slight disturbance in 1877, but with this exception no signs of disaffection to the Nawáb were manifested by the people during his reign, and that outbreak was put down without the loss of a single life. Courts of Justice were established. The Jaipur mint was closed, and English money and weights introduced. Agreements for the extradition of offenders were made with the States of Jaipur, Patiála, Jínd and Bikáner. The route which passes through Patiala, Jínd and British territory between Bhiwáni and Shaikhawati hitherto infested with robbers was rendered secure.

In 1874 in recognition of his good service his grandfather's title of Fakhr-ud-Daula was restored to the Nawáb, and in 1877 he was present at the Imperial Assemblage at Delhi, where he and his son the present Nawáb received robes of honour and other

(1) Ministerial officer.

presents. In 1878 two 9-pounders were presented to him by Government. A local famine in 1880 affected the financial position of the State.

CHAP. I, B.
History.

Towards the close of his life the Nawáb resided in Delhi, leaving the administration of the State to his heir-apparent, the present Nawáb. He was a man of high literary attainments and composed verses on several occasions.

The Nawáb was attacked at Delhi by fever and after 3 months' illness died on October 31st, 1884. Like his forefathers he was buried at the Qutb at Delhi. His eldest son Nawáb Amír-ud-dín Ahmad Khán,(1) who succeeded him, was born at Loháru in 1860. He received a thorough education in Persian and Arabic, but only learnt English for two years during his father's lifetime. When 30 years of age, however, he perfected his knowledge of English, which he now speaks and writes with remarkable facility. From 1874, when only 14, he began to take part in the administration of his State and was in 1878 a member of the financial committee established by Government to assist the late Nawáb, and in 1884 he represented his father at Lord Ripon's Darbar at Lahore. In 1882 he was appointed Manager of the State, and in the same year married his cousin, a daughter of Mirza Shabáb-ud-dín Khan. In 1883 Government gave him 100 police carbines for the armament of the State Police, in exchange for 100 flint-locks. After his father's death he was formally installed at Loháru by the Commissioner of Delhi, Mr. James McNabb, amid an assemblage of Punjab and Indian chiefs, including his collaterals, who are *jágírdárs* in Jaipur and other States of Rájpútána. In 1888 the Nawáb offered 30 Imperial Service camel-riders to Government, but acceptance of the offer was deferred owing to the financial position of the State. The Nawáb was made a C.I.E. in January 1893, and in the same year was appointed Superintendent of the Maler Kotla State. In 1895 he was nominated a member of the Imperial Legislative Council and in 1899 a member of the Punjab Council, and continued in spite of two sessions passed in Calcutta to supervise the administration of Maler Kotla as well as Loháru. In 1897 the Nawáb received the K.C.I.E., with an autograph letter from Lord Elgin. In 1898 his eldest daughter was married to the Nawáb of Mangol in Kathiáwar, amid an assemblage numbering in all 6,000 guests, which included the Maháraja of Lúnawadi, the heir-apparent of Maler Kotla, the Nawábs of Pataudi and Dojána, the Rája of Khetri, Kanwar Har Bamji, brothers of the Maháraja of Morvi, the Thákur of Surajgarh and representative and collateral *jágírdárs* from different parts of India, who were entertained for a week at Loháru. The famines of 1889 and 1901 seriously affected the State finances and they have not yet recovered from their effects. In 1900 the Nawáb lost his eldest son, Maiz-ud-dín

(1) His name prior to his accession was Farrukh Mirza, his present name having been assumed on his accession in 1884.

CHAP. I. C.
Popultaion.

Ahmad, and his surviving son Aiz-ud-dín thus became heir-apparent. The Nawáb's salute was raised to 9 guns on the occasion of the Imperial Darbár at Delhi in 1903. His two eldest sons have been educated at the Aitchison College, Lahore, and the heir-apparent passed the Entrance Examination when aged 15. He is now working as Secretary to the Loháru Darbár. The Nawáb is a trustee of the Anglo-Muhammadan College at Aligarh and is keenly interested in literary matters.

PEDIGREE TABLE OF THE NAWABS OF LOHARU.

- MIRZA ARIF JAN BEG.
  - Mahomed Ali Khan.
  - Ahmad Bakhsh Khan, *d.* 1827.
    - Shamsudin Ahmad Khan, *hanged* 1835.
    - Aminudin Ahmad Khan, *d.* 1869.
      - Alaudin Ahmad Khan, *d.* 1884.
        - AMIRUDIN AHMAD KHAN, NAWAB OF LOHARU, *b.* 1860.
          - Muazu-din Akbar Mirza, *b.* 1885. *d.* 1900.
          - Aiz-udin, *b.* 1885.
          - Izaz-udin, *b.* 1887.
          - Rukan-udin, *b.* 1888. *d.* 1890.
          - Atizaz-ud-din Ahmad, *b.* 1899.
        - Nasirudin Ahmad Khan, *b.* 1861.
        - Azizudin Ahmad Khan, *b.* 1862.
          - Hisamudin, *b.* 1882. *d.* 1891.
          - Samsamudin, *b.* 1885.
          - Muzafarudin, *b.* 1886.
          - Shamsudin, *b.* 1888.
        - Bashirudin Ahmad Khan, *b.* 1863.
          - Muazudin, *b.* 1884.
          - Nasirudin, *b.* 1885.
        - Zamirudin Ahmad Khan, *b.* 1867.
      - Najamudin Khan, *d.* 1884.
    - Ibrahim Ali Khan.
    - Nawab Ziaudin Ahmad Khan, *d.* 1885.
      - Shahabudin Khan, *d.* 1869.
        - Shujaudin Ahmad Khan, *b.* 1860.
        - Bahaudin Ahmad Khan, *b.* 1862.
        - Sarajudin Ahmad Khan, *b.* 1864.
        - Mumtazudin Ahmad Khan, *b.* 1866.
      - Saidudin Ahmad Khan, *b.* 1853.
  - Ali Bakhsh Khan.
  - Ilahi Bakhsh Khan.

Section C.—Population.

Density.

(*a*). The population in 1901 was 15,229 souls, or 54 to the square mile. The census of 1901 was, however, taken at the time when the State was suffering severely from famine: no less than 25 per cent. of the population emigrated, and as many more died of

cholera. After 1901 when the famine ceased emigrants returned to their homes, and it would probably be correct to estimate the population of the State today at 25,000 souls. Of the census total 2,175 were inhabitants of Loháru town, 13,054 of villages. CHAP. I, C. Population.

Population at last three censuses.

(*b*). The population of the State at the last three censuses was as follows:—

1881	13,754
1891	20,139
1901	15,229

Character of Loháru town.

(*c*). Loháru town is extremely straggling in formation, and there is no congestion of population: the villages are of the type common to Hissár District.

Migration.

(*d*). The following table shows the effect of migration on the population of the Loháru State according to the Census of 1901:—

	Persons.	Males.	Females.
IMMIGRANTS.			
1. From within the Punjab and North-West Frontier Province	1,966	788	1,178
2. From the rest of Asia	2,721	938	1,783
Total immigrants	4,687	1,726	2,961
EMIGRANTS.			
1. To within the Punjab and North-West Frontier Province	6,467	2,354	4,113
2. To the rest of India	637	380	257
Total emigrants	7,104	2,734	4,370
Excess of emigrants over immigrants	2,417	1,008	1,409

The bulk of the immigration is from the Districts and States in India noted in the margin.

District or State.	Number of males in 1,000 immigrants.	
Hissár	1,022	372
Patiála	238	382
Jínd	542	433
Rájpútána	2,680	842

The emigration is mainly to the Districts, States and Provinces noted in the margin.

District, State or Province.	Males.	Females.
Hissár	1,368	1,941
Rohtak	301	676
Gurgáon	69	63
Delhi	81	87
Patiála	55	116
Jínd	379	1,085
Bengal	194	77
Rájpútána	185	180

CHAP. I, C.

Population.

Migration.

Net gain from + or loss to —		
Hissár	... —	2,287
Rohtok	... —	927
Jínd	... —	922
Delhi	... —	144
Rájpútána	... +	2,315

The State thus loses 2,417 souls by migration, and its net inter-change of population with the Districts and States in India which mainly affect its population are noted in the margin.

Comparison with the figures of 1891 shows that Lohárn lost, by intra-provincial migration alone, 4,501 souls in 1901, or 2,605 more than in 1891.

Lohárn lost 2,419 souls in 1901 by intra-imperial migration, *i.e.*, migration both within the Punjab and to or from other parts of India.

Age statistics

(*e*). The figures for age, sex and civil condition are given in detail in Table 10 of Part B. The following statement shows the age distribution of 10,000 persons of both sexes :—

Age period.	Males.	Females.	Persons.	Age period.	Males.	Females.	Persons.
Infants under 1	75	66	141	25 and under 30	402	292	694
1 and " 2	34	36	70	30 " " 35	494	400	894
2 " " 3	115	126	241	35 " " 40	269	154	423
3 " " 4	127	134	261	40 " " 45	429	371	800
4 " " 5	118	123	241	45 " " 50	131	91	222
5 " " 10	681	575	1,256	50 " " 55	296	301	597
10 " " 15	743	676	1,419	55 " " 60	70	37	107
15 " " 20	608	494	1,102	60 " over	293	301	594
20 " " 25	473	465	938				

Sex.

(*f*). The number of males in every 10,000 of both sexes is shown below:—

Census of		In villages.	In towns.	Total.
All religions	1868	...	...	...
	1881	5,493	5,412	5,481
	1891	5,510	5,154	5,467
	1901	5,395	5,136	5,358
Census of 1901	Hindús	5,404	5,368	5,401
	Muhammadans	5,278	4,882	5,064

CHAP. I, C.
Population.

Sex.

Year of life.	All religions.	Hindús.	Muhammadans.
Under 1 year ...	869·6	956·0	565·2
1 and under 2 ...	1,078·4	1,136·4	714·3
2 " " 3 ...	1,090·9	1,102·6	100·0
3 " " 4 ...	1,062·2	1,120·3	771·4
4 " " 5 ...	1,050·3	1,046·1	1,074·1

The marginal table shows the number of females to every 1,000 males of five years of age as returned in the Census of 1901.

Occupations.

(*g*). Table 17 of Part B shows the occupations of the population. Agriculture preponderates to so large an extent as to make all others of comparative insignificance.

Vital statistics and their value.

(*h*). The mean birth-rate for the last nine years works out at 8·6 per thousand of the population, and the average death-rate for the same period at 27·3 per thousand, as compared with 42·4 per thousand birth-rate, and 40·7 per thousand death-rate for the province; the State figures however are probably not to be trusted as giving accurate result. The average death-rate has been enormously raised by the famines of 1899 and 1901, the death-rate for 1905 was 11·4 per thousand and for the year previous only 5·8 per thousand.

Diseases.

(*i*). The prevalent diseases are Guinea-worm, Nectolapia, and *moti jhára* (a kind of measles). Plague is practically unknown. Fever is responsible for the bulk of deaths annually as Table XII of Part B shows. Cholera carried off an unusual number of victims in 1900. No special measures are taken tc cope with fever.

Religions.

(*k*). The Muhammadans of the State are chiefly Sunnís and followers of Imám Abu Hanifa. Nawáb Ahmad Bakhsh Khan found but few Muhammadans in Loháru when the State was first assigned to him: only a few butchers being nominal followers of Islám. The Nawáb favoured men of his own sect, and thus the Muhammadans of the State are now mainly Sunnís. Islám has influenced Hindu belief in this part of the country, and it is not unusual to see a Hindu woman standing with her child at the mosque door in order to let the sacred breath of a Moslem *nimázi* fall on it as a charm to remove evil influences or sickness. Khwája Muin-ud-dín Chisti of Ajmer and a local *pír*, called Hájib Shakarbár, are venerated by the Muhammadan population.

Hájib Shakarbár, whose real name was Shams-ud-dín, was a Muhammadan spiritual leader who settled at Narhar, 16 miles from Loháru in Jaipur Territory. Hájib or door-keeper was his title, because he had once been an attendant of the famous shrine of Imám Músi, Raza grandson of the Prophet, at Mashhad. Tradition tells that after his death his descendants fell into financial difficulties and could not maintain the shrine, but they saw the Hájib in a dream and he promised them support. Next morning sugar was seen pouring from a recess in the wall of his grave and its

CHAP. I, C.
Population.

sale supplied them with funds for 20 years, when it ceased as they had long been misapplying the money on wedding and other private expenses.

The Muhammadans of the State are mainly Mughals, Patháns, Qáim Khánís (Hindú converts) and Sheikhs.

The Hindús include Jats, Rájpúts, Baniás and Náiks.

Tribes, castes and leading families.

(*l*). Jats form the bulk of the population. They are as usual a hardy, laborious race and make the utmost of the scanty advantages offered by the inhospitable soil in which their lot is cast. They are strong, muscular and broad-chested and make excellent soldiers though they practice infant marriage. A widow is allowed to choose her second husband, but preference should be given to her former husband's younger brother. Their women share in all their labour except ploughing and irrigating the land from the well. They eat *kachchi* and *pakki* with all classes of Hindús. The principal tribes found in Loháru are the Sheorán, Sangwán, Nahrá, Phugát, Mahla, Punia and Dang.

There is a small number of Rájpúts who belong to the Shaikháwat branch of the old Suraj-bansi dynasty, and claim to be descendants of the old Khatryás, who, according to the Puráns, were miraculously created by Brahma to relieve the Brahmins from Budhist aggression. They claim descent from Rája Rám Chandráji.

Banias are found in a few villages. They belong to the Aggarwál sub-divisions.

There are no leading families with the exception of the ruling family of which an account has been given in the section devoted to the history of the State.

Fairs.

(*m*). There is only one social and religious fair held in the State. It takes place annually in March at Pahári-ki-Mandi, about ten miles from Loháru, and is frequented by strangers from a distance.

Language.

(*n*). The language spoken by the large majority of the population of the State is Bágri. A few persons speak Urdu. The number of literate persons in 1901 was only 324, the number of those with a knowledge of English could probably be counted on the fingers of the two hands.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

CHAP. II.A.

Agriculture

Soil: cultivation in relation to rainfall.

(*a*). The cultivated area is classified as *bhur*[1] and *tál*.[2] Cultivation in the former is carried on with great difficulty. If no rain falls, not a blade of grass will grow, if the rain is excessive the sand is washed down from the hillocks over the fields and buries the seed. The cultivators have then to re-sow their fields more than once. Storms often change the appearance of the fields; on a field which was quite level yesterday a sand-hill appears to-day. On the other hand, this soil requires very little labour. Comparatively little rain produces a good crop, and once the plant has taken root, it struggles against drought for a long time. In *tál* land ploughing is especially difficult. It is done by camels. But the soil, if the rainfall is sufficient, yields fine crops and is preferred to the *bhur*. Both soils produce a single crop in the year, and even this depends upon the precarious rainfall in July and August. There is no regular spring harvest; if however there is good rain in September and October, Bangru (barley grown in sand), *jau*, *sarson*, and, in *tál* lands, gram are sown and with rain in December and January a fair harvest is reaped.

Population dependant on agriculture.

(*b*). The number of persons engaged in and dependent on agriculture in the State is 11,697. The bulk of the cultivation depends entirely on rainfall, and it is the autumn crop which really supports the cultivators.

Principal crops.

(*c*). The principal crops in order of importance are *bájra* (spiked millet), *moth* (Phaseolus aconi) and *gwár*, almost entirely a fodder crop. The *bájra* grown in the State is particularly good, as this crop does well on a sandy soil. The three crops above-mentioned are commonly grown together. As has been explained there is a certain amount of rabi crop raised on *bárání* land and there is a little well-irrigation: the area so irrigated is however small, for the well must be sunk to a depth of 80 or 90 feet before water is reached, and great labour is therefore entailed in drawing it. Wheat, barley, tobacco and vegetables are raised on land irrigated by wells. The tobacco of the villages of Phartia and Bagarwas is particularly good. Of vegetables, onions, turnips and cucumber deserve mention, and the *matira*, a kind of water-melon, is celebrated even beyond the limits of the State for its sweetness. It sometimes weighs as much as 12 seers.

Indebtedness of cultivators

(*d*). There is comparatively little indebtedness among cultivators, for they have no security to give The State reserves to itself the proprietorship of all land, and rights of hereditary tenancy can

(1) Sandy ground. (2) Hard ground.

CHAP. II.D.

Mines and Mineral resources.

hardly be said to exist. Money when advanced is advanced on the security of the crops, and creditors are for the most part themselves cultivators.

Cattle and camels.

(*e*). The people breed cattle and camels to a considerable extent, and look to this source to augment in a great degree their other means of livelihood. The cattle are largely milch kine, or are bred for sale at the yearly fair held at Kasi in Jínd territory and at the Bhiwáni and Hissár fairs. The usefulness of the camel in the State can hardly be overestimated. Most of the ploughing is done by camels, and they are also largely employed for transport. Their milk is used as food, but unfortunately the value of the hair is not known; only very coarse stuffs (*boris*) and rude blankets being made of it. The cattle, especially the bullocks, are of good quality, the average prices given being Rs. 70 for a camel and Rs. 40 for a bullock. Unfortunately the people have suffered great losses in this respect, and it is estimated that after the famine of 1899 only about a tenth of the cattle survived. The loss in camels was naturally much smaller, for a camel can subsist on fodder on which a bullock would starve. With a view to encourage the breeding of cattle a fair was held in 1903, an attempt which, though not very successful in that year should, if persevered in, prove of great advantage to the State.

Section B.—Rents, Wages and Prices.

There are no rents as distinguished from land revenue, as the State is proprietor of all the soil and grants no occupancy rights. Tables XIX and XX of Part B give wages of labour and detail prices of staple food grains.

Section C.—Forests.

There are no forests in the State.

Section D.—Mines and Mineral Resources.

Limestone of an inferior sort is found in several parts of the State, but the quarries are too far from any market to be a source of income. A rough kind of stone for ordinary masonry work is found in many villages: it is easily quarried from a depth of from 4 to 5 feet beneath the sand. Saltpetre was collected last year as an experiment, but as yet the financial success of the attempt cannot be said to be assured.

Section E.—Arts and Manufactures.

CHAP. II.H. Famines.

The manufactures of Loháru are of no importance; coarse country cloth is made in almost every village. Rough blankets of camels' hair and embroidered woollen *chádars* are also made. The *chádar* is usually of good make and often fetches a high price.

Section F.—Commerce and Trade.

The only articles exported from the State are *bájra*, hides, wool, panni (a long grass which grows on waste land in the rains and is used for thatching) and *ghi*. The principal imports are wheat, salt, cloth and fruit. All the trade is carried on with the town of Bhiwáni in the Hissár District.

Section G.—Means of Communication.

The roads in the State are all unmetalled. There is an Imperial post and telegraph office in Loháru town. The State repairs the office, and is responsible for the safe transit of the mails through its territory.

Section H.—Famines.

Famines are not uncommon, for the crops all depend on rain. No accurate records exist of famines before the Sambat year 1890 (1833 A. D.) but the famine in that year is proverbial under the name of Nabia-ká-kál. 1867 and 1880 were also years of scarcity. Of recent years the State has suffered much from drought. In 1899 hardly any rain fell, and the distress was very severe. Large numbers of cattle were lost, many of the population died, and many emigrated. Relief works were opened, and in the following year taccavi to the amount of Rs. 27,800 was distributed to enable the people to resume cultivation. Scarcity again prevailed in 1901, and relief works were again opened, and a *pucca* tank and metalled roads in Loháru town were constructed. A loan of Rs. 55,000 was granted by Government to the State to enable it to meet the emergency.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Divisions.

The Nawáb exercises full sovereign powers over his subjects, but a sentence of death requires the confirmation of the Commissioner of Delhi. The present Nawáb has appointed his brother Sáhibzáda Azíz-ud-dín Ahmad Khán Názim of the State. He is invested with the powers of a Civil Judge and of a Magistrate. The eldest son of the Nawáb is Secretary to the Durbar. There is a Tahsildar and Naib-Tahsildar, whose duties are confined to the collection of the revenue and they have no Magisterial powers.

Section B.—Civil and Criminal Justice.

Civil and Criminal Courts.

(*a*). There are two Courts both possessing Civil and Criminal powers: the lower is the Nizamat, the higher the Durbar. The lower Court of which the Nazim is presiding officer can impose sentences of five years' imprisonment in Criminal cases and is empowered to hear Civil cases of a value not exceeding Rs. 1,500. All other cases, Civil and Criminal, are heard by the Durbar, and appeals lie in all cases from the Nizamat to the Durbar. The Nawab, or his eldest son, presides in the court of the Durbar. The decisions of the latter are however always open to revision by the Nawab. The Indian Penal Code is in force in the State, and the provisions of the Criminal Procedure Code are followed so far as they apply to so simple a system of legal machinery.

Registration.

(*b*). No regular system of registration exists: nor is registration compulsory for any form of document. Papers of importance are however brought to the Durbar Office, signed, stamped and returned, but no copy is kept in the office.

Section C.—Land Revenue.

Past and present assessments.

(*a*). The materials for a revenue history of the State are rather scanty, as a fire in the Durbar Office destroyed most of the records previous to 1883. It is recorded however that in 1828 the net revenue was Rs. 58,092, and in 1866 the demand was Rs. 59,635. In 1886 Mr. Anderson, then Deputy Commissioner of Hissar, assisted the State in the Settlement of revenue. He found that the Nawab's rent-roll was based on :—

(*i*) a rate of annas 0-2-4 per *bigha*(1) for all cultivated and culturable land,

(*ii*) a cess of Rs. 2-8-0 per cent. on (*i*),

(1) The Lohárú bigha is a square of 35 yards or roughly ¼ of an acre.

CHAP. III. C.

Land Revenue. Past and present assessment.

(*iii*) special rates of Rs. 22 and Rs. 32 per well, according to depth and locality,

(*iv*) a rate of Rs. 23-8-0 per village, known as 'Bhit' or 'Nazrana,' the total demand amounting to Rs. 73,546.

Collections had however never reached that amount, the average for the last 12 years having stood at Rs. 60,569.

Mr. Anderson while regarding the rates as somewhat high as compared with those in force in British districts, did not think it necessary to reduce them materially. His assessment was Rs. 66,077 for the State, based on a two-anna rate for all culturable and cultivated land, a cess of 5 per cent. on this rate, and the old rate for wells. He left the total demand very much as it had been before, and the changes made were chiefly in the direction of equilization of the burden of the demand among the villages. The Settlement was for ten years: in 1896 the agreement was renewed on the same terms for a further decennial period.

Village system.

(*b*). The State reserves to itself all proprietary rights, and all the *zamíndárs* may be regarded as tenants-at-will. In practice, however, a tenant who leaves his holding seems to be regarded as having some claim on the State to restore it if he returns within a reasonable time. The system of jagírs is practically unknown in the State. The kinsmen of the Chief are paid in cash and have nothing to do with the soil. There is only one revenue free grant of Rs. 604 yearly to support the Narhar shrine.

Method of collection of revenue.

(*c*). The revenue system of the State partakes of the nature of a farm. The State appoints for each village an *Ijáradár* or contractor who undertakes to pay the stipulated amount as revenue. The agreement is made solely with the *Ijáradár* and the latter distributes the demand over the different holdings in his village. The system, so described, would seem pernicious: in point of fact it is not so. The *Ijáradár* is really the headman of the village, his post is hereditary and he belongs to the oldest and most influential family in it. His interests may be regarded as being identical with those of the rest of the cultivators, and there is no reason to suppose that the system is oppressive to the latter. The Kharif harvest only is assessed to revenue. The demand is collected in three instalments payable at the Dusehra (about October), Diwali (about November) and Holi (about March). The third instalment is only for arrears due from defaulters, and generally the whole demand is realized between October and December.

Land records.

(*d*). No system of land records can be said to exist: the area under cultivation has never been accurately measured, and no trustworthy figures exist. No estimate is made annually of the area cultivated, nor of the yield per bigha. All papers regarding the land are kept in the tahsil office.

CHAP. III. D.

Miscellaneous Revenue.

There are three Qanungos in the State but their duty is merely to inspect annually the product of their villages and report verbally as well as to collect the revenue They are also sent by the Tahsildar to inspect and report about disputed tracts of lands if such cases occur.

There are also 12 patwaris in the State. They are not the employees of the Durbar, but are appointed by the *Ijáradárs* (contractors) of different villages, and their duty is to measure the cultivated area of their villages and collect revenue from the tenants, as well as to keep accounts of the village fund, &c. The only papers kept by them are those of the annual land revenue and measurement and the accounts of the village funds.

Section D.—Miscellaneous Revenue.

Other sources of State income besides land revenue are court fees, judicial fines, octroi duty, excise, and sale of unclaimed property.

There is no distinction between judicial and non-judicial stamps. The stamps are of the following values:—Annas 1, 2, 4, 8. Rs. 1, 2, 3, 4, 5, 6, 7, 8, 9 and 10. They are made in Delhi but sealed at Lohárn, and issued from the Tahsil under the supervision of the heir-apparent. The British Stamp and Court Fees Acts are not in force but under the State regulations Court Fees are charged, and stamps affixed to bonds and deeds of sale. The stamp on a criminal complaint is annas 8 and in Civil suits the stamp on the plaint is 7½ per cent. on the value of the suit.

Octroi is levied on goods entering Lohárn town: the right to collect it is auctioned: the income for the year 1905-06 from this source was Rs. 648.

The liquor licenses granted in the State cover both manufacture and sale, there being no distinction between wholesale and retail licenses. The licenses are sold by auction and run for a period of one year. There are at present 4 license-holders each of whom sells retail country liquor of his own manufacture. No European liquor is sold in the State.

The Deputy Commissioner of Hissár is empowered to grant permits for the import of Málwa opium into the State, which is one of those to which an allotment of such opium is made by Government. The import of opium from Lohárn into any British district is prohibited. The Durbar itself imports opium and hemp drugs, Malwa opium from Ajmer, through the Deputy Commissioner Hissar, Charas from Hoshiarpur, and Bhang, &c., from Sheikháwáti. A license for the vend of opium and drugs is auctioned annually. In the current year (1906) no bid was made, and the State has made arrangements for sale 'Amani'.

Section E.—Local and Municipal Government.

No Municipal Committee or Local or District Board is in existence in the State. Table 46 of Part B shows octroi collections for Loháru town.

Section F.—Public Works.

The principal works carried out in recent years have been the construction of the Nawab's palace, the digging of a *kuchha* tank in the famine of 1899, and the construction of a fine *pucca* tank in the famine of 1901. On the latter occasion also metalled roads were made in Loháru town.

Section G.—Army.

There is a small force of ten horse and 40 foot, all armed with Police carbines and swords, and a battery containing two 9 pounder smooth bore field pieces, and of 9 zanburaks (small guns carried on camels).

Section H.—Police and Jails.

The head police station is at Loháru town, and two police outposts are maintained at Sabr and Damkorá villages on the borders of the State. The Police is a complete force with 17 foot constables and 12 camel *sowárs*, under an Inspector at Loháru, a Sub-Inspector at Loháru and three head constables at Loháru, Damkorá and Sabr respectively. The Police are armed with swords and carbines.

In addition to the Police there are some 40 village watchmen in different villages. They are paid from the *malba* (village fund) and have a few nondescript arms, as spears, swords, and country-made match-locks. There are also 19 *náibs*, armed with swords and match-locks, who accompany the mail runners as guards on the 11 miles of road from the Rahímpur to the Jhoupa border.

There is a jail at Loháru under the superintendence of the Názim with accommodation for 25 prisoners.

Section I.—Education and Literacy.

The State possesses no regular schools at Loháru. Some time ago in the time of the late Nawáb Alá-ud-dín Ahmad Khan a school was established but it met with little success. At present the only schools are an Islámia *Muktab* for religious instruction and a Hindu School in which, besides reading and writing, some arithmetic is taught to shopkeepers' sons. But at harvest time the schools are deserted.

The total number of literate persons in the State in 1901 was 324.

CHAP. III. J.

Medical.

Section J.—Medical.

There is a dispensary at Loháru which was built in 1900. It is in charge of a Hospital Assistant, and has accommodation for 4 inpatients. It is well supplied with instruments and medicines; a Yunáni *hakím* or physician is also employed in it. There is also a *baid* paid by private subscription.

CHAPTER IV.—PLACES OF INTEREST.

CHAP. IV.

Places of Interest.

The only place of interest in the State is Lohárú town, which is in effect a straggling village. A few yards without and even within its walls are dunes of shifting sand.

Outside the walls are one or two tombs of interest. Under a pipal tree and close by a well is a tall white tomb which shelters the remains of the Raja of Khetri, whose assault and death has been mentioned in the chapter devoted to the history of the State. There is also a platform to mark the spot where the warriors of Khetri and Lohárú killed at the same time were buried. Most interesting of all is a small white dome marking the grave of a dog. The local tradition tells how in the Sambat year 1728 or 1671 A.D. Alfu Khan, governor of Hissar, invaded Lohárú by the order of the Delhi emperor to coerce the Thakurs of Lohárú who had refused to pay the revenue due from them. Madan Singh was then the chief Thakur in Lohárú: he had five sons, Maha Singh, Rup Singh, Jai Singh, Harnath Singh and Naunbaranji. The small royal force under Alfu Khan entrenched itself in a large ditch, which still exists, called the Johri Masani, because the corpses of Hindus are burnt in it. The Thakurs of Lohárú assembled outside the gates of the town; Madan Singh being an old man was unable to fight but his five sons and their allies opposed the royal troops. Just as the fight was beginning a slave called Bakhtawar went out to Maha Singh and his brothers with opium and water. The slave who had always lived among women was wanting in courage but he was armed with a sword and was accompanied by his dog. Before he had reached the scène of the fight the royal forces had defeated the Thakurs and Bakhtawar's retreat was cut off. Seeing that he could not escape he began to defend himself, his dog killing every one whom he had wounded. According to the local legends between them they killed 28 of the royal troops before they were themselves slain: by this time the Thakurs had rallied and in a final struggle succeeded in repulsing the royal troops. Maha Singh and Naubaranji were however slain, and a big tomb now only partly visible marks their grave. Over all the other dead bodies was built a small *pucca* platform still intact, and close by is the tomb of Bakhtawar's dog. The dog it is said was buried on this spot with beat of drum, and his grave is still an object of veneration and worship. Were it not for the 'Sagparast' of Naisbápur mentioned in Khusru's dervesh tales this example of dog worship would probably be unique. All those killed in the battle including the dog are called jhajhar (brave), and a newly married Hindu couple always goes to worship at the graves. There also exists a small dome called 'Sati ki Mandhi' which marks the spot where the wife of Bakhtawar immolated herself on her husband's pyre. The Hindu women of the town worship at the Mandhi and sacrifices are offered there for the cure of boils.

CHAP. IV.
—
Places of Interest.

Another tradition would make the dog the hero of the Khetri battle, but the better authenticated one would seem to be that which attributes its part to the battle against Alfu Khan.

Inside the town is a Hindu temple said to have been built in the Sambat year 1710 or 1653 A.D. and tracing its origin to the lays of Shaikháwati rule. It is the place of worship of the Vaishnavi Hindus, and is repaired at the expense of the State. In the middle of the town is a beautiful mosque in the Persian style with a tall dome and minarets and a fountain in the middle of the court. It was built in 1861 by Mirza Nazar Mohamad Beg at a cost of Rs. 30,000, and bears on its facade an inscription giving the date of its building in the Hijri era. Close by the mosque is a sarai built by the same gentleman's munificence. A 'Dharamsala' was also built in 1895 at a cost of Rs. 10,000 as a resting place for travellers. But the chief feature of the place is the Lohára fort which is said to have been built in A.D. 1570 by Arjan Singh. Inside it are the Nawab's palace, the Durbar Office, the tehsil, the Nazim's Court and the Jail. The walls alone date from Rajput days. Since the time it came into possession of Nawab Ahmad Bukhsh Khan it has undergone constant alterations and each succeeding Chief has added to its main buildings. Near the gate is the seraglio, then comes the palace built in 1890 at a cost of Rs. 40,000. The building is a mixture of oriental and western styles : it stands on a raised terrace with a fountain and a tank in its centre. Towards the western gate of the town a tank paved with stone has been recently built at a cost of Rs. 20,000.

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